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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life and Times of William Laud, D.D. Lord Archbishop of Canterbury*, by JOHN PARKER LAWSON, M. A. In Two Vols. London, 1829. Rivingtons. pp. xxiv. 1138.—price 1*l.* 8*s.*

FEW characters have deserved more, or received less, at the hands of posterity, than that of the high-minded, conscientious and munificent Prelate, whose eventful and instructive history has afforded the materials for the eloquent and splendid work before us. Living as he did in times of great religious and political asperity, it is fortunate that his biographer should have appeared in the person of a writer, who, from his situation and connexion, is, of all others, best adapted to convey the narrative of the events he treats of, without the risk of being charged with inclinations to defend the rights, or propagate the principles of party. It is doubly fortunate; for independent of any open favoritism, he cannot be even charged with any secret leaning to the opinions he has taken up upon the subject, through the influence of selfish hope, or the prudential fear of future reverses. He enters on his labour, therefore, with no drawback to the credibility of his assertions on the score of personal or party prejudice; and few, indeed, are the historians of the day, who, uniting to such a positive recommendation, the literary and mental qualifications for his task, have exhibited the proofs and the examples of such candid sentiments, such patience and research, such grace of style, and such nervous eloquence of diction. But there is another and a more commanding claim on our attention, which, as the defenders of the Church of whose honour we are jealous, and for whose welfare we are anxious, it would be not only unreasonable, but unjustifiable, to overlook:—the plain, forcible and generous defence which Mr. Lawson has put forward of the Church of England. Nor should we omit to state, with what accuracy of detail he has pointed out, not

only in themselves, but in their reference to the parallels of earlier times, the painful and most perilous neglect of discipline—the heterodox determination to schismatical absurdity—and the impatient tolerance of a due and necessary authority, which, in too many instances, are found to characterize these times, although so far removed by years, so nearly allied by prevalence of variable opinions, to the turbulent and factious days of James and Charles.

It is true, that the same fanatical and boisterous democracy of will, in matters of ecclesiastical privilege, may not, to the same degree, affect us; but now, no less than then, there is an unquiet and a venomous hostility against the laws and rights of Church authority and doctrine, which, if not curbed by proper management, may, one day, break out into as unholy and as unpeaceful an assertion of independence, as that which first declared the object and intentions of the Puritans and Regicides. Whilst too, even at the gates of the commonwealth, there is thundering a Popish faction, who, having braved and defied the spirit and justice of the nation, are, through the cowardly surrender of the authorized guardians of the country's strength, about to be admitted to an insolent and impudent intrusion into the very citadel of our freedom, it is not only an amusing study, but an absolute and imperative duty, to look back to distant times, in order that we may prepare our reasons for the comprehensions of the plans in preparation, and our hearts for the defence of all that is dear to us, by the history of the times of which these are the anti-types, and of the lives of those, whose courage and whose zeal, and whose simple-minded and straight-forward independency of spirit, it should be our pride, as it is our privilege, by opportunity to emulate.

What may yet be in store for ourselves or our descendants, it is not in our power to predict; but these are not times, decidedly, when a man may sit with folded hands, and an unwatchful eye, whilst an affected liberality, like a deadly adder, is insinuating itself into our very vitals, and an arrogant, supercilious foe stands, like the hungry and ferocious tiger, at the very threshold of our public security. In times like these, it is fitting that we look *back* for counsel and advice, whilst, at the same time, we look *forward* to consequences, and *around* to the actual danger and fearful nature of our circumstances. And how can we do better than copy the skill, and imitate the zeal, decision, and constancy of WILLIAM LAUD, who, by his firmness, saved the Church in the time of peril, and who, in the day of ruin, consecrated to her honour, by his death of martyrdom, that noble life which had adorned her in the days of his prosperity. At any rate, whereinsoever the circumstances of this agree with the circumstances of that age, an useful instruction may be gleaned from the narration of a life which, perhaps, more than any other in the list of modern

ecclesiastical worthies, has wherewithal to edify and to interest the candid and dispassionate inquirer into the history of his Church. We doubt not, Mr. Lawson will meet with great and general censure from those against whom he has arrayed himself in undisguised hostility; and that anger on the one hand, and disturbed vanity on the other, will retort with no measured civility of speech. But as the proverb—*"Magna est veritas et prævalebit,"* is true under every change of circumstance, so far as his accuracy of detail, and his correctness of reasoning is impugned, the objections will recoil with tenfold force upon the heads of their employers; whilst the startling catastrophe of the accomplished prelate whom he eulogizes, will remain, as an unshaken testimony to the dreadful and calamitous influence of ungovernable licentiousness, and impatient disobedience to prescribed authority. Whether, therefore, in his zeal to vindicate a traduced, reviled, and insulted prelate from the unsparing malevolence of schismatical intolerance, he may have exceeded the limits of the legitimate field of history or not, no specious mode of reasoning from this excess to a denial of the truth of his statements in the gross, will, for an instant, avail the calumniator of the Bishop, or the impugner of this vindication of his life. Mr. Lawson merits well of every loyal member of the Church of England; and he has our warmest and unqualified applause: and we sincerely wish that the Church, of which he is so great an ornament, in the days of her decay, had power or influence sufficient to distinguish him as he deserves.

The whole burden of this most eventful history is the bigotry and rapine of the Calvinistic faction, who, at the close of the Elizabethan era, and in the subsequent reigns of the immediate successors of the Amazonian queen, brought trouble into the Church, discontent into the nation, and ruin on the kingly power. Allowances may be made for the excess of feeling operating in the thousand channels of human prejudice against the mystical abominations of the Church of Rome, from which the kingdom had so recently been freed; and due concessions may be made without a compromise to those who, fearful of ecclesiastical relapses, were jealous of the least connivance at what were, or seemed to be, a leaning to the forms, the customs, or the doctrines of that corrupt and blood-stained Church. But, unhappily for England, this jealousy of Rome was centered not so much in those who, nurtured in the school of the British Reformers, adhered to the discipline and doctrines of those Reformers, as in the bewildered hearts and heated fancies of the disciples of Geneva, whose strange and incoherent rhapsodies, and difficult interpretation of the Scriptures, had begun to find a genial soil in the minds of certain popular divines both southward and northward of the Tweed.

Probably the great excitement of that period, added to the acknowledged skill of Calvin as a theologian, (for he was great, though gloomy; profound, though visionary;) rendered a deference to the speculative and most dogmatical decrees of the author of the *Institutes* an easier step from the moderate doctrines of the English confessors than may at first sight appear. But whether allowance be made or not, the records of history, tinctured as they may be by the colouring of parties, all bear testimony to the fact, that, at the close of the reign of Elizabeth, Puritanism had made rapid strides, and walking hand in hand with Calvinism, through the fair domains of ecclesiastical authority in Britain, was endeavouring to usurp (as afterwards it did usurp) a domination over the emancipated Church, more fierce and more tyrannical than ever was asserted by the magisterial supremacy of Papal Rome. Nor was there wanting to the interested chiefs of that ambitious faction a specious pretext of sincerity and zeal: for Rome itself, in whose steps they trod, though they disdained her influence, was a secure and fatal charm to win the weak, or the enthusiastic, to the fanatical observance of a servile deference.

For this purpose was an outcry raised against the Church of England, as by law established; since the declaimers said, she was, in secret, still adhering to the wicked practices of that foreign Church from which she boasted to be separate; and in her forms, her discipline, and doctrines, they could discover, not the forms, and discipline, and doctrines of the primitive and apostolic Church, but the spirit and governance of "the whore of Babylon." With this and other like speeches did they persuade the wavering, and overthrow the imbecile, and gradually bring in contempt upon the sacred orders of the priesthood, and on the functions of their lofty offices. One great source of contention was the episcopal authority—an authority denied by Calvin, and ridiculed by his adherents: and not long will any church be secure from the threatenings or the violence of its enemies, when the power or the dignity of its guardians and chiefs are made the prey of designing usurpers, or the laughing-stocks of heretical schismatics.

It was during such a state of boisterous and ungovernable disorder that William Laud was born: a man eminently calculated, by the firmness of his mind, the soundness of his head, and the purity of his heart, to raise up the sinking energies of the tottering Church, and to support them in the midst of the oppressions of a lawless rabble.

Laud was born at Reading, on the 7th October, 1573, of William Laud, clothier, and Lucy, daughter of Sir W. Webb, Lord Mayor of London in 1591. His pedigree was, therefore, respectable, notwithstanding the falsities of his detractors. Weak in body, but strong in

intellect, he ran through the usual discipline of early years, with fears for his health, but in hope of his future fame. In July 1589, he was sent to Oxford, as a commoner of St. John's, then under the direction of Dr. (afterwards Bishop) Buckeridge. He was elected scholar of St. John's in 1590, and fellow in 1593. In the following year he proceeded B. A. and in 1598, M. A. In 1600, he was ordained deacon at Rochester, and on 5th April, 1601, was admitted priest. In 1602, he was appointed divinity reader. In 1603, proctor and chaplain to Blount, Earl of Devonshire. In 1604, he took the degree of B. D. In 1607, he was preferred to Stainford, in Northamptonshire, and in 1608, to North Kilworth, in Leicestershire, in which year he proceeded D. D. and was appointed chaplain to Bishop Neile, of Rochester. In 1609, he exchanged Kilworth Rectory for West Tilbury, in Essex; having preached before the King. He afterwards received the living of Cuckstone, in Kent, when he resigned his fellowship: though in May, 1611, he was selected to the Presidency of his College. In 1615, he became Prebendary of Buckden, and Archdeacon of Huntingdon; and in 1616, Dean of Gloucester. In 1617, he attended King James to Scotland. In 1620, he was installed Prebendary of Westminster, ten years after the appointment; and also Bishop of St. David's, after which he resigned the Presidentship of St. John's. In 1626, he was translated to Bath and Wells, and made a Privy Councillor; in 1629, he became Bishop of London; and in 1630, was elected Chancellor of Oxford. Finally, in 1633, King Charles addressed him as "My Lord's Grace of Canterbury:" in which year he was chosen Chancellor of Dublin. Such was the progress of William Laud to the Archiepiscopal chair: and in how brief a period was he translated from an earthly mitre to a heavenly crown! In 1640, he was impeached by the Parliament, and committed to the Tower:—in 1643, he was tried; on the 6th January, 1644, condemned; and on the 10th January, 1645, was beheaded on Tower-Hill.

Rapid, indeed, was the rise, and sudden the fall of this great man; the former points out the greatness of his character, which, in an age of virulent and private animosity, was acknowledged and rewarded as it well deserved; and the latter teaches us by what violent and lawless means he fell a sacrifice to the ferocious thirst of public malice. What were the immediate sources of his official dignity, how he merited the favour of his Sovereigns, and received the honours of an approving country; and by what unparalleled cruelty and barbarous misrule he finally was offered up a splendid victim on the altar of ruffian democracy, it is not in our power to state at large: but in the full and perfect history of his "Life and Times" by Mr. Lawson, there are detailed the merits and the virtues of this great

prelate, and the unjust and sinful progress of his murderers: by which it will be seen how deeply has the pen of history been dipped in gall, and what despicable ignorance of the state of things, and of the workings of the human heart, do they betray, who, for the sake of party, or for a more worthless cause, have condescended to strip truth of her identity, and to revile the memory of a certainly frail but noble being—and to traduce the character of a calumniated yet glorious defender of the Church of England.

Yet, though we cannot enter into any delicate anatomy of this narrative, we may be able to discover such of the points to which attraction may be drawn; and to transfer to our pages some portions of the annals of that gloomy period, by which they will obtain a lustre not their own. We may, not inappropriately, investigate the causes of that awful change by which the splendour of the English name was tarnished, and the dignity of our church and nation humbled to the dust.

After the English Reformation of religion, notions had been entertained by many persons in the Church, not only subversive of its constitution, but highly detrimental to the safety and well-being of the state. The discipline of Geneva, and the doctrine of expediency, as laid down by John Calvin, who has the merit, if merit it be, of contriving and introducing a new system of ecclesiastical polity, and who, moreover, has the still more questionable merit of discovering in the sacred Scriptures certain doctrines which exhibit the Deity not in the most favourable light, as he himself was forced to confess, when with grief he admits it to be an "*horrible decretum*:"—this discipline had led many astray from the maxims of primitive truth and order, and the notions of expediency as to the Church and its visibility, had engendered a lamentable callousness towards that very Church of which they all professed to be sincere members. Forgetting that the Church of Christ is one and undivided,—forgetting that the Saviour himself declared, "my kingdom is not of this world,"—and forgetting, too, that this union is not solely a spiritual union, composed at the same time of outward heterogeneous masses, but is, in truth, both a spiritual and a temporal union, no limits were assigned to the extravagances of fancy, and no safeguard adopted for the preservation of that Church, the doctrines of which Latimer, Ridley, and Cranmer, had sealed with their blood.—Pp. 14, 15.

Under the auspices of Reynolds and other leaders of the Puritans, the tenets of Geneva were making rapid progress in the University, engendering the most novel speculations about the Church, and producing a general carelessness about its constitution, which threatened to sap its very foundation. Forgetting the moderation and admirable caution of the great men under whose auspices the reformation of the Church of England had been conducted, they seemed as if they had themselves determined to commence a new reformation, while at the same time they admitted, that the line of demarcation between the Reformed Church and that of Rome was broad and insurmountable. Nor was their policy the less crafty than their general conduct; for since they well knew that, were they to make any notorious innovation at once, they would be punished by the civil and ecclesiastical power as disturbers of the peace of the realm, their sole hope lay in biassing the minds of the students in the University, over whom they were placed; while, at the same time, they merely corresponded about their differences with their friends among the laity who were in power and influence. Now it was, indeed, that the doctrines of the Church of England, founded on holy Scripture, were not only disputed, but positively denied. The opinions of Calvin respecting predestination, reprobation, election, and all the other kindred dogmas, were zealously maintained, although their defenders

might have known that, besides looking in vain for Calvin's *horribile decretum* in the holy Scriptures, the fathers, with the exception of St. Augustine, and his two disciples, Prosper and Fulgentius, never conceived such tenets, so far as individuals are concerned; and perhaps in this view even St. Augustine himself may not be conceded. The doctrine of Scripture and of the Church respecting regeneration in infant baptism was denied, as was also the doctrine of the Church respecting the holy Eucharist. It was absolutely denied, that either of these sacred rites had any efficacy in man's salvation. The article in the Apostles' Creed respecting Christ's local descent into hell, asserted in the Convocations of the Church in 1552 and 1562, was disclaimed as erroneous, merely, as Dr. Heylin well remarks, "because repugnant to the fancies of some foreign divines, though they were in dispute among themselves about the meaning of it." The episcopal government of the Church was held to be against the ecclesiastical constitution of the apostolic and primitive times, and this, too, by men who were conversant with the apostles and fathers. Presbyters and bishops were held to be synonymous, and the fallacious doctrine of expediency in church government was assumed, it being asserted, that the apostles did not trouble themselves about ecclesiastical polity; the doctrine of the visibility of the Church was disclaimed, and sectarian conventicles were held to be as scriptural as the Church, though these, it was evident, were all founded on the visions of enthusiasts, and false positions erroneously drawn from holy Scripture. The Pope was furiously declared to be Antichrist; the ordination of the Church of Rome was pronounced invalid, as part of "the mark of the beast." These and such other opinions were "as positively and magisterially maintained, as if they had been the chief articles of the Christian faith." The public services of the Church, according to the Book of Common Prayer, were either carelessly performed, or neglected; offence was taken at every sacred rite and ceremony which had been practised since the days of the apostles. "In a word," to quote from Heylin on this very subject, "the books of Calvin made the rule by which all men were to square their writings, his only word (like the *ipse dixit* of Aristotle) admitted as the sole canon to which they were to frame and conform their judgments, and in comparison to whom, the ancient fathers of the Church, men of renown, and the glory of their several times, must be held contemptible: and to offend against this canon, or to break this rule, was esteemed a more unpardonable crime, than to violate the apostles' canons, or dispute the doctrines and determinations of any of the four first General Councils; so that it might have proved more safe for any man, in such a general deviation from the rules and dictates of this Church, to have been looked upon as an heathen or a publican, than an anti-Calvinist."—Pp. 22—25.

Such was the state of affairs when William Laud made his appearance in the Church of England. With a penetrating eye he saw, at once, the nature of the opinions then afloat: and by the vigour of his mind, he planned the course which a supporter of his church should dutifully pursue. Nor was it a matter of speculation alone: he was enabled to strive with the growing heresy, even unto death.

The axiom (says Mr. Lawson) which Laud subsequently assumed, though doubtless sneered at by Dissenters, is strictly true, that the Church must be guarded both against Rome and Geneva—that a Church founded on the Apostles, and not on Christ, is the Roman and the Genevan rock—but that the Church must have a more solid basis, or it has no foundation at all; and that, though it must be built on the foundation of the *apostles* and *prophets*, Jesus Christ himself must be the chief corner-stone. There were, therefore, only two positions,—either that the Church must be a regularly organized body, which, though a voluntary association, acknowledges Christ for its head, or it must not; there must either be systems of authority and regulation, or there must be

anarchy and confusion; it must, in short, either be like a well-governed and well-organized kingdom, to which it is compared in the Holy Scriptures, or it must be so ill-regulated, as that all its members may literally do that which is right in their own eyes. The former, then, was the position of the well-wishers of the Church of England, the latter that of those who were preparing the way for its overthrow: the former was advocated by those who defended order and primitive truth, the latter by those who were on the point of holding out the right hand of fellowship to novelty and fanaticism. Laud hesitated not for a moment to decide; and his memory does truly deserve well of the Church of England, since he so early avowed himself the bold defender of its constitutions. Pp. 16, 17.

It would appear that he had long beheld, with deep regret the dangerous tendency of the enthusiasm of the times; and he resolved, though he stood alone, to raise his solitary voice in defence of the doctrines of the Church of England. He had studied the fathers with peculiar care, and made himself master of the constitution of the Church, as set forth during the apostolic and primitive times in the canons of the general councils. His theological studies had been founded on the sacred canon, carefully perusing at the same time the comments and interpretations of the fathers; and his vigorous mind enabled him at once to perceive the errors which the ancient heretics and modern schismatics had imbibed, by their attempts at private interpretation of the canon of inspiration: a practice which is unhappily too prevalent among their successors in the present times. He was not to be led astray by the names of men, however great and renowned, and he was determined to oppose those novelties in theology, which were daily becoming more prevalent. Fortified as he was by the canons of the Church, and, above all, by holy Scripture, he resolved "to hold fast the form of sound words" which had been delivered; and, solitary as he stood in this perilous undertaking, to try his fortune in the work, and to leave the issue thereof unto God, by whom "Paul's planting and Apollos' watering do receive the increase."

On no subject, perhaps, has there been greater dispute than on the meaning of the Articles of the Church of England. While the zealous Puritan rejected them in toto, both because they were not sufficiently Calvinistic to suit his notions, and because they contained that form of ecclesiastical polity which he abhorred; the Calvinist, on the one hand, who wished not to leave the Church, discovered them to be thoroughly Calvinistic, and was content; the Arminian loudly asserted on the other hand, that they contained the doctrines and tenets of Arminius, and cordially subscribed to them. Such was the procedure in the time of Laud, and such it is in the present day. Now, keeping out of view the Puritan and modern Dissenter as completely hopeless subjects, or, in other words, as men beyond the reach of argument or reason, nothing is more evident than that both the Calvinist and Arminian are decidedly wrong. The Articles are expressed with such clearness, that he who candidly peruses them, and is gifted with an ordinary share of reason, cannot fail to perceive their meaning, and to acquiesce at once in their decisions; but it is most absurd to say that they are founded upon, or that they favour, the individual theories either of John Calvin or of James Arminius. A division has indeed taken place in the Church in modern times, and an unaccountable zeal has now decided that the orthodox Clergy are the Calvinists: those who deny Calvin's tenets being of course anti-evangelical. Yet, if the test of evangelism be the rash assumptions of the predestinarian, most unquestionably that evangelism rests upon a feeble foundation, and they do greatly err whose zeal is thus permitted to triumph over their reason. But the Church of England at once disdains a blind veneration for any frail and erring mortal, however great or excellent in the eyes of his fellow men.

When Laud, therefore, stepped boldly forth to vindicate the Articles and Constitution of the Church, against the fancies and enthusiasm of her Puritan members, those Articles "had been wrested from the literal and grammatical sense, to fit them to the sense of particular persons," and "a different construction had been put upon them from that which had been the true and

genuine meaning of the men that framed them, and the authority which had confirmed them." It was either in this lecture, or in some other academical exercise, that Laud asserted and maintained the perpetual visibility of the Church, as derived from the apostles by the Romish Church, and therein continued (as in the Churches of the East and South) until the period of the Reformation.—Pp. 28—32.

But a new scene opened to view, in the accession of James I., in the year 1602-3. Then it was, that the discordant members of the Puritan faction, by that system of union, which *they* know how to employ who find it their *interest* to employ it, were united into one opposing and inimical body. Then it was, that opinion took the form of authority, and schism, throwing off the veil of doubt, assumed the more impenetrable mask of conscience. But Laud was too much for them. Him they could not deceive, even in this disguise; and believing enemies to be enemies, however obscured, he manfully entered into contest with them, that he might "uphold and defend the Church, whose ordination he had received, according to her Articles, and to the Canons passed in her most solemn convocations."—P. 45.

The faction found an opponent also in James himself. They fondly imagined, that coming, as he did, from Scotland, he would be found, if not a friend, at least no enemy; and, with this impression, published works to forbear the use of the surplice, &c. King James, however, by a proclamation, prohibited all innovation in the discipline and doctrine of the Church of England. For this, he has been branded with apostacy: but there is no ground for such an accusation. James saw, that, as King of England, *it was his interest and his duty to maintain inviolate, the constitution, both in Church and State, of England as he found it; and had he not, he would have deserved the reprobation of all honest men and scriptural churchmen, and the penalty of such cowardice and perjury, repulsion, or a something worse.* And if modern times ever see such apostacy as this would be, let the example of King James, and the still more beautiful example of that patriotic monarch, George III., "*who had courage to lay his head upon the block, but had not courage to break his oath,*" be held up as the object of imitation to our princes, and of expectation to our children!

The great historian of the Puritans, is Neal; a writer whose duplicity is proverbial, and whose reasoning ever verges to the magnetical pole of Geneva. It is principally from him, that later annalists have borrowed their invectives against the "imbecile" and "pedantic" James: but, surely, without venturing to encircle royalty with a halo of perfection, human and divine, some acts of his reign are proofs sufficient, that he has been traduced and falsified, by men who had no certain foundation for their idle tales, and no conscience, save that of a Jesuit.

I venture to add (says Mr. Lawson) one remark upon the Puritan historian's assertion, that James was a "doctrinal Papist," and that from "a disguised Puritan," he

became their most implacable enemy." These falsehoods are made, because James defended his own prerogative, and the Episcopal Church of England, and because he did not countenance and yield to puritanical extravagance. But James, though pedantic, and often imprudent—though at times weak, and, it may be, indolent—was not deficient in political foresight, though he knew not always how to exercise it. His misfortune, and that of his successor, was the want of such able statesmen as conducted the public affairs in the reign of Elizabeth, while his partiality to favourites made him elevate some to that distinction who had no capacity for it, and disregard others who were more deserving. But he saw the enthusiasm of his Puritan subjects; he needed "no bishops" to be his instructors; he had felt it, severely felt it, before his accession, while his rule was confined to their Presbyterian friends in the north. He saw it necessary, therefore, to assert his prerogative, to draw tightly the reins of government, and, if possible, to restrain that religious frenzy which had excited the spirit of faction. The pupil of Buchanan was not destitute of penetration, and he is called a "doctrinal papist," not because he believed in Popery, for not even the sturdiest Puritan could be animated by a greater anti-popish zeal than he, but because he became the "implacable enemy" of men who, he saw, were secretly spreading their enthusiastic opinions throughout the kingdom, to overthrow the constitution of the Church and State, and who were attempting to make Calvin the grand oracle of all theological and political science. What, therefore, was the result? Of what advantage would the reformation of religion have been to James, as a monarch and a prince, had he yielded at his accession to the demands of the Puritans? A Church in which "every man did that which was right in his own eyes," and rejected all human authority, was a nursery of sedition, of treason, of every thing, in short, which could molest and annoy, and which its preachers could not fail to defend, in their visionary themes about spirituality, and what they termed things lawful. These remarks, therefore, are against private interpretation, whether in religion or politics: it should be the voice of the learned, not of the ignorant; of the prudent, not of the clamorous and violent: and not even should it be always the former, seeing that they are alike subject to deception. The Reformation had indeed rid James of the intolerance and tyranny of one Pope; but to have yielded to Puritans, would have been to have raised up himself a pope in every parish of England and Scotland. He had been delivered, I say, from the absurdities of one extreme,—now he would have fallen into another. And if the contest had been between him and the Bishop of Rome, if he fell, there was glory in the fall; it was to crouch before the majestic lion: but to have fallen before the Puritans, and the Calvinistic preachers of the north, to have yielded to them, to have allowed their fanaticism to triumph,—it was unworthy of him as an English monarch.—Pp. 61—63.

The whole tenor of the opinions of those times tended to the subversion of the Church, and, through the Church, of the King and Constitution. Papistry was the watch-word of the tongue—but Church of Englandism the worm that preyed upon the bilious spirits of these conscientious nonconformists. Laud, who defended the Church, was, therefore, accused of a secret leaning to Popery; as if the scriptural customs, doctrines, and ordinances of Rome were to be despised, because they are loaded with what is unscriptural and unholy. Romanism reformed is Church of Englandism: and though, in these days, the one opposes itself to the other, the conduct of the Puritans gains no excuse: because, in the one case, it is an opposition of principle, in the other, an opposition of no principle at all—an opposition for the love of opposition,—a hatred not alone of Romish but of all

Church government; and a disobedience to legitimate authority, however constituted, and wheresoever located. Calvinism sets out with a denial of responsible obedience to a responsible supremacy: what, then, has Rome to do with it? It is democratical in principle, and therefore democratical in conduct. It has much of the wisdom of the serpent also, without the harmlessness of the dove. Baffled in its attack on one side, it turns to the other; and, to obtain its object, turns even the purest food to venom, branding the tenets of the Church with Calvin's marking-iron, as if Calvinism were synonymous with Christianity, and Calvin were neither as Paul nor as Apollos, but as Christ himself. Let us hear Mr. Lawson.

But the doctrines of Calvin were chiefly in the mouths of the preachers; the abstruse, and fanciful, and daring dogmas of predestination, election, reprobation, irresistibility of grace, and final perseverance,—themes which ought never to be introduced into popular sermons, even by a supporter of them, as being by far too profound for the capacities of a popular (or indeed any) audience, in which the great majority are illiterate, and which, besides their contradiction to the Scriptures, have the most dangerous effect upon the mind. For where is he who can prove what he calls the divine decree? Most daring indeed is that man who pretends to scan the ways of Omnipotence, and to set limits to divine grace; who forgets that “secret things belongs to the Lord our God alone,” and who pretends that he, a short-sighted, frail, and erring mortal, has discovered the will of Heaven; that infants and full-grown men, ages before they are born, were doomed to eternal punishment for Adam's transgression, by a divine decree, which they could not alter. Most impious is he who thus sets limits to the mercy of Heaven, and makes the God of love appear as an implacable tyrant, mocking the creatures he has made; offering them salvation,—punishing them if they do accept of it,—and yet who has decreed from all eternity, that salvation shall not be theirs. Most guilty is he who thus contracts the efficacy of Christ's redemption, and asserts, that the death of our divine Saviour is not the ground of hope to every son and daughter of Adam's degenerate offspring, who sincerely repents and unfeignedly believes God's holy gospel. Need I stop to reflect on the tendency which such preaching must have had on the minds of the people in that fierce age of religious contention? or need I enter into any metaphysical argument to shew how destructive these tenets are to the spread of pure and undefiled religion, and to the peace and well-being of civil government? The history of that age furnishes too many melancholy illustrations. Let the reader only turn to the daring actions of the English Puritans under Charles I. which they planned during his father's life-time; let him look to the reign of fanaticism under Cromwell, that patron of sectaries; let him turn to the achievements of the Covenanting religionists of the north, to their rebellions, their enthusiasm, their insolence to their rulers, their canting sermons, their almost impious prayers, and their irreverent “familiaritie” with the Majesty of Heaven. Let the reader ponder well the intolerable arrogance of those religionists, who, like their brethren, the Papists, alleged that they were the only true Church, excommunicated all who differed from them, and swore solemn oaths, that with the sword, and without mercy, they would extirpate Popery, Prelacy, Arminianism, Erastianism, &c. as their precious record of treason, entitled the Solemn League and Covenant, sets forth: who invariably spoke with the most intolerable insolence of their rightful governors, and who more than once acted as vile assassins, when it was in their power. And then let the reader trace the history of the Dissenters in the last century, when he will find Socinianism, Arianism, and Infidelity, making dreadful havoc among them. It is at times dangerous and hazardous for one poor sinner to denounce damnation from the pulpit to his hearers, when perhaps he has as much need of

repentance as they, and at all times it must be done with solemn caution; but it is doubly presumptuous for erring and frail men to pretend to scan the ways of Heaven, and assert, with the most positive assurance, the dogmas of election and reprobation.—Pp. 212—214.

Thus manfully does the eloquent and pious author plead the cause of our Church, whilst he defends the character and conduct of James and Laud: and thus clearly does he shew the nature of the times in which they lived. With what pointed accuracy to *times much nearer to our own* does he continue.

The situation of the Church at this period was truly hazardous. Attacked on the one hand by the Papists, and on the other by the Puritans, it required the greatest skill in those who regarded the interests of the Reformation, and the welfare of Church and State, to restrain the hostile intentions of those factions. No sooner had the Parliament been dissolved, than the Papists began to exert themselves with the greatest activity. The Puritans were chiefly popular among the lower classes, who were sufficiently illiterate, and were generally treated with contempt by the higher orders of the kingdom. The Papists, however, who could also reckon a considerable number of adherents among the rabble, were more ambitious, and endeavoured to secure adherents among the nobility. For this purpose they laid a most crafty plot, and began first to practise on the Duchess of Buckingham, the lady of the celebrated court favourite; not doubting, that if they were successful in inducing her to recant, they might have some chance of favour for their tenets from her husband. The famous John Fisher, the Jesuit, had undertaken the task of managing the lady, and he had succeeded so well, that she was beginning to think favourably of the superstition.—Pp. 17, 18.

But Laud was amongst them: and would to God there was a Laud now living when great men, and noble men, and right honourable and right reverend men, are, like Fisher the Jesuit, working in the dark to ruin the “fair beauty of the temple of the Lord!”

Thus far have our remarks been controversial; but there is much most interesting matter in the volumes before us, of a more historical and domestic nature. The adventure of Prince Charles in his erotic journey to the court of Madrid, in company of the haughty Buckingham; the death of Buckingham by the hand of the assassin Felton; and the narration of the visit of King Charles to Edinburgh; are told with graphic elegance of style and language. We stay not to give an abstract of these events: but shall hastily glance over the period intervening between the accession of Charles, to that *dénouement* of the awful tale, when the fate of the Church was written in the blood of her arch-prelate, and the monarchy of England became a footstool to democratic usurpation. The remarks on the doctrine of non-resistance—a doctrine much misunderstood and greatly misrepresented—and the remarks on Arminianism, are worthy of an attentive perusal; and we regret, that want of room prevents our transferring them to our pages. These and other points of subordinate importance are so connected with the history of the times, that the full examination of them by the author is almost a

necessary portion of his labours; and we know no writer who has expressed himself so clearly on these disputed topics as he has done. The doctrine of *private interpretation* is also admirably handled; and it is a doctrine which not only *then* prevailed, but *now* prevails to a very fearful extent: therefore, it is useful to consider it, in its past effects, and in its future tendency. If men may each interpret, then wherefore a Church,—wherefore ministers? Still we must be cautious in accusing others of this offence; for though the self-interpretation, or rather self-application of the word of God be a lamentable evil, we must not forget, that the "*Scripture is given to every man to profit withal.*"

There were other subjects, however, which, in those days had an almost paramount importance; and next to the insane and ceaseless clamour raised against the rites and ceremonies of the Church of England, as Popish, were the machinations of the Papists themselves, in Puritanical disguise, to hasten her destruction. The following remarks are so applicable to the present state of national affairs, that we cannot forbear to quote them:

We cannot, in any society, great or small, calculate the consequences of essential change with absolute certainty; and, therefore, he who seriously, and of set purpose, undermines the established principles by which any society is held together, whether his pretext be religion or liberty, a reformed system of faith, or a philosophical improvement of policy and manners, is justly to be suspected of views beyond what he avows, and may be justly resisted, even when he is sincere; because he cannot with any certainty say, even if he obtain his avowed object, "Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed." He cannot even assure us, as experience universally proves, that when his avowed object is attained, he will be satisfied himself. The reformer, whether religious, political, or philosophical, who addresses reason to the public reason of mankind, is always respectable, and will generally produce a salutary though a gradual influence on the public mind. But he who addresses the mob, and who labours to enlist the populace in his service, aims evidently at revolution; and if salutary consequences ultimately result, it will generally be through scenes of crime and suffering, and by a Providence over which the original agitator has no control. There is a limitation of intellect and of vision in such men, with all their high pretensions, which is truly pitiable. With pretensions which have no limit, they seem chained to earth and fixed to time, as if society were a mass of matter on which they may repeat experiments *ad infinitum*, without regarding the misery which they occasion, or the risk to which they expose the individuals whom they influence, when time with them shall give place to eternity."—Pp. 422, 423.

We have spoken of the state of things at the accession of James, and have detailed the successive elevations of Archbishop Laud. It may be as well to state in few and necessary words, that Charles, like his predecessor in authority, found his policy in adhering to the Constitution. As to his safety, perhaps, that were a question, let him do what he would; and it were better for him to perish than to be buffeted about upon the waves of a tempestuous sea, from which there would have been no hope of safety. Laud, at that time a

Bishop, had as much power in his hands, as he could wish for the good of the establishment; and this power exposed him to the bitterness of hostile feeling. At the coronation of the King he was called on to officiate in the place of the Dean of Westminster, and, in the arrangement of the regalia was accused of purposely placing an old *crucifix* upon the altar: so low did that reckless faction condescend to stoop for matter of grievous accusation. The state of things was, if any thing, worse than in the time of James, and the growing jealousies of Abbot and Williams, Laud's great opponents, rendered his situation more precarious. To him the uneasy zealots referred all their occasions of complaint—and whether the Star-chamber exceeded or not its authority, all the odium settled on the head of Laud. But he was careless of it, so that the Church which he loved was safe. Still, there is fair reason to doubt, whether there might not be some leaven of human nature in his dealings; and we are not fairly convinced, even by the reasoning of Mr. Lawson, that Laud was altogether free in some of the decisions to which the court of inquiry came. There has always appeared to us somewhat strange in the treatment of Leighton, although we cannot agree in the censures of Dr. Symmons, whose *Life of Milton* would be more interesting were there less of party violence in it; or in the strictures of the inconsistent Mr. Hallam, whose obliquities of judgment are before the world. Nor are we sure, that in the charge which has been brought against the prelate, in the story of the offered Cardinal's hat, there may not be some truth: for though his life and death acquit him of all tendency to Popery, there still might be a something of worldly vanity, in the pride of the distinction, to allure him. The consecration of the Church of St. Catharine Cree, if the historians are to be believed, has an air of such pantomimic absurdity about it, that the Bishop must have caught, for once, the infection of fanaticism, and surrendered his better judgment to the keeping of an absent friend. But after all, falsified as he is, may not the story be exaggerated? These little weaknesses do not, however, detract from the general purport of his views: and if he were fallible, it may be pardoned, when he paid for his consistency at so dear a rate. His munificence and liberality have left behind them monuments which party zeal cannot charge with error: and the testimony of two learned Universities, Oxford and Dublin, yet remain, to prove how much he loved, and how well he patronized that which made for the welfare of his Church. Of the unfortunate marriage in the early part of his career in which he was concerned, his diary contains so many signs of his regret, that there is offered in them proofs of his tenderness of conscience, on a point where those who boasted of it more presumptuously might have likewise erred. Faults he doubtless had: but

his virtues were great and striking—and the prominent features of his character were an uncompromising hatred of all foreign influence, and a determined spirit of support, through all extremities of good or of evil, of the Church in which he served. That he was persecuted and reviled for this unjustly, the very charge against him satisfactorily determines. Popery he abhorred—Puritanism he abjured: yet was he charged by one party with a leaning to the other, and like many others, was absurdly judged, at hazard, by prejudiced, incapable, intolerant judges. Clarendon most accurately states the truth of this remark.

"He was always maligned and persecuted," says the noble historian, "by those who were of the Calvinistic faction, which was then very powerful, and who, according to their usual maxim and practice, call every man they do not love, Papist; and, under this senseless appellation, they created him many troubles and vexations, and so far suppressed him, that though he was the King's Chaplain, and taken notice of for an excellent preacher, and a scholar of the most sublime parts, he had not any preferment to invite him to leave his poor College, which only gave him bread, till the vigour of his age was past; and, when he was promoted by King James, it was but to a poor bishopric in Wales, which was not so good a support for a Bishop, as his College was for a private scholar, though a Doctor."—Vol. II. p. 43.

His elevation to Canterbury raised him to a higher place in the scale of popular execration; and now, indeed, the measure of his guilt was full.

The See of Canterbury will never be a sinecure; nor was Laud disposed to take his ease in this important situation. No man better understood the duties of a Christian Bishop: he was moved, doubtless, by something of that spirit which induced the Apostle of the Gentiles to exclaim, that he had "the care of all the churches;" nor had Laud, from the day on which he first entered upon an active life, known what it was to enjoy peace in the domestic circle. It was not that he delighted in bustle; but the times were too troublesome, and he hesitated not as to the conduct which it became him to pursue. This year we find him employed in improving and settling the revenues of the London clergy, which had been heretofore barely sufficient for their maintenance in the metropolis of a great kingdom.—Pp. 87, 88.

This measure also gave offence—as what would not, which *he* was a party in? So, when he tried to settle the disputes of the Universities, he was considered as an ambitious tyrant, though every measure tended to the maintenance of the religion of the State. Libels, circulated freely in all public places, served to keep alive the embers of dissension, and to bring down odium on the unlucky Primate. But he thus nobly acquits himself:

"But for myself, to pass over all the scandalous reproaches which they have most injuriously cast upon me, I say this only. *First*, I know of no plot, nor purpose of altering the established religion. *Secondly*, I have always been far from attempting such a thing that may truly be said to tend that way in the least degree, and to these two I here offer my oath. *Thirdly*, if the King had a mind to change his religion, which I know he hath not, and God forbid he should ever have, he must seek for other instruments; for as basely as these men conceive of me, I thank God, I know my duty well, both to God and the King:

and I know that all the duty I owe to the King is under God: and my great happiness it is (though not mine alone) to live under a gracious and a religious King, who duly appreciates the service of God. But were the days otherwise, I thank Christ, I yet know not how to serve any man against the truth of God; and this I trust I shall never learn."—Pp. 167, 168.

The grand question, however, comes to this—who is a Papist? Mr. Lawson shall answer.

I maintain, therefore, that it was not Laud, but the Presbyterians, whether Puritans or Covenanters, who were sticklers for forms and ceremonies; who imagined they saw a merit placed in things which had actually none; who disputed as much about the mere act of genuflexion, as if it involved their salvation:—that in the indecent rudeness of Presbyterianism there is a greater attempt at effect than in the national and primitive ritual of the Church of England:—that, in fine, in the public worship of Dissenters in general, not even excepting the fanaticism of the Quakers, if indeed *their* practice can be termed public worship, there is not an essential difference from the Church of Rome, with this qualification, that the former are at one extreme and the Papists at another; yet both pretend self-denial, and both imagine that their outward acts of devotion are exclusively spiritual and holy.—Pp. 234, 235.

To enter on the question of the Scottish Church, of which Mr. Lawson is said to be a Member, or of the Scottish Kirk, we cannot spare sufficient room: nor dare we venture here to touch upon the *covenanting* system, further than to say, what history bears us 'out in saying, that from Scotland came that deadly evil, as from Scotland has come an equal evil, in later times, a Popish faction. There, as in a hot-bed, Puritanism and Popery were forced and nurtured; and from that kingdom we have drawn, till recent times, but little good. There rebellion first commenced, and thence issued that horde of northern barbarians who ravaged English constitutional and royal liberty: for Scottish Covenanters, uniting with English Puritans, were the cause of ruin to the crown, and of the loss of liberty to the people.

The stories of the conversion of Chillingworth, and of John Hales, "*the ever-memorable*," (themselves the refutation of the Popish charge against him,) are pleasing episodes in this part of the Archbishop's history, although the general interest of the work gains upon the reader till the close. The turbulence of the Scottish "Covenanters" has been often stated, and the breaking out of the Rebellion, under their auspicious agency, is known to all who have perused some works of popular esteem and recent publication. The abolition of Episcopacy commenced in Scotland—and the authority of Charles was first disputed there; whilst his *injudiciously yielding to the request of unbridled fanatics, and insolent despisers of established law*, may be called the commencement of his downfall. Why did he call that beggarly assembly? *Associations of such a character should be put down by the arm of temporal power, or by the rigour of military law.* But, alas! one false step of mistaken leniency

is never retrieved! It was not likely, that, after this, they would be satisfied. A "*bellum Episcopale*" would not be averted by the superior dignity of an *English* mitre; consequently, for the part he took in this affair, Archbishop Laud was branded with the name of an "incendiary," and his ruin planned. On the 13th April, 1640, the King assembled the Parliament, to consider the affairs of Scotland. The Parliament refused co-operation; and was accordingly dissolved. But the doom of Strafford and of Laud had been determined. The convocation continued still to sit; and various canons were brought in in opposition to the Socinians, Anabaptists, Brownists, &c. This brought on Laud immense hatred:—he was charged with being the cause of the dissolution of Parliament, and various other offences. Papers were posted on the walls against him, and Lambeth Palace threatened with a storming. Had the Archbishop not retired, and guarded the palace with artillery, he would have been destroyed by the infatuated mob. Libels, however, continued to be circulated against Laud; intimations by letter were given him of his ruin; and Puritans, Jesuits, and Scottish Covenanters united to destroy him. There were other indications also of his approaching fate—indications which his enemies ridicule, but which we, with his biographer, are inclined to respect. (See Vol. II. pp. 369—372.)

We are now arrived at the period when the death of the unfortunate Primate was about to be determined on: and though, in our preceding remarks we have been guided rather by a desire to say what is most fitting to our present perilous position, than by a plan of giving an exact detail of the Archbishop's life, we shall now confine ourselves to the narration of the tragic scene that closed this great political melo-drame, as an apt comment and example for the quotations previously made.

The course of events at that time are sufficiently known to those who have perused the histories of the age; and we may, therefore, without further hesitation or delay, give the account of Strafford's death in Mr. Lawson's own pathetic words, as the preamble to the still more awful execution of Archbishop Laud.

On the fatal morning that Charles signed the warrant for Strafford's execution, he signed his own: at that very time he signed the bill for making the Parliament perpetual. On the 12th of May, 1641, Strafford was led out to execution on Tower-hill, an illustrious martyr for Church and State, a victim to the implacable enmity of parliamentary zealots. He died as he lived, great in death as he had been in life; his conduct worthy of his illustrious name. Loyalty was his crime; his faithful attachment to his Sovereign the cause of his misfortunes. The night before his execution he desired to have an interview with his illustrious and venerable friend the Archbishop; but he was told by the Lieutenant of the Tower that this could not be granted without an order from the Parliament. "Sir," replied he to the Lieutenant, "you may hear what passes between us; it is not now a time for me to plot treason, or for him to plot heresy." The Lieutenant, however, said that he was prohibited, but entreated

his Lordship to apply to the Parliament for an order. "No," he replied, "I have gotten my dispatch from them, and will trouble them no more; I am now petitioning a higher court, where neither partiality can be expected nor error feared. But, my Lord," continued this heroic nobleman, turning to Archbishop Usher, Primate of Ireland, who attended him on the occasion, "I will tell you what I would have spoken to my Lord of Canterbury. Desire the Archbishop to aid me by his prayers this night, and to give me his blessing when I go abroad to-morrow, and to be at his window, that when I pass, by my last farewell, I may give him thanks for this and all his other former favours." Usher proceeded to the aged Primate's apartments, and delivered the message of his friend, and returned with this reply from the sorrowful Archbishop, that "in conscience he was bound to do the first, and in duty and obligation to the second; but he feared his weakness and grief would not lend him sight to behold his destruction." On the following morning, attended by Usher, and several persons of distinction, among whom was his brother, Sir George Wentworth, the noble Strafford was led out to execution. Approaching the Archbishop's prison in his progress, he stopped, and looking up, he did not perceive that beloved friend. "Yet," said he to the Lieutenant, "though I do not see the Archbishop, give me leave, I pray you, to do my last obeisance towards his room." The aged Primate, however, appeared at the casement, and with hands uplifted, while the tears rolled down his venerable cheeks, supplicated in behalf of the noble sufferer. Strafford was deeply affected, and, bowing to the ground, exclaimed, "Farewell, my Lord, may God protect your innocence." But the scene was too much for Laud, and, overcome with grief, he sunk upon the ground, "as if his soul," as it has been beautifully remarked, "would have forced a way to join that of the Earl in its passage to eternity." Yet, fearing that this might be deemed weakness, he afterwards observed, "That he hoped, by God's assistance and his own innocence, when he came to his own execution, (which he now daily expected,) that the world would perceive he had been more sensible of Strafford's loss than of his own; and good reason, for that nobleman had done more service to the Church, not to mention the State, than either himself, or all the other churchmen put together."

Thus fell Strafford, whose head was struck off at one blow—a noble victim for his loyalty, and whose life had indeed been offered to him, if he would abjure the Church, and advise the King to abolish Episcopacy; but whose answer was, that he would not buy his life at so dear a rate. The French minister, Richelieu, well knew his abilities, and wondered at the folly of the English, "who would not allow the wisest head among them to remain upon its own shoulders." Like Laud, he fell a sacrifice to the practices of the Covenanting enthusiasts of Scotland, who saw their Presbyterian Covenant insecure while Strafford lived. Pym and Vane, however, were the principal contrivers of his death. "The speech which he made at his end," (says his friend and fellow-martyr,) "was a great testimony of his religion and piety, and was then printed; and in the judgment of those who were men of worth, and of those who were upon the scaffold, and saw him die, he made a patient, pious, and courageous end; inasmuch that some doubted whether his death had more of the Roman or the Christian in it, it was so full of both: and notwithstanding this hard fate which fell upon him, he is dead with more honour than any of those will gain who thirsted for his blood. Thus ended the wisest, the stoutest, and every way the ablest subject that this nation hath had these many years. The day was afterwards called by divers, *Homicidium Comitis Straffordiae*, the day of the murder of Strafford; because, when malice itself could find no law to put him to death, they made a law on purpose for it. May God forgive all, and be merciful!" Pp. 412—416.

There is no need to recount by what deceits the unhappy Monarch was, subsequently to this sad event, cajoled; nor by what tortuous and illegal acts of opposition, the Covenanting murderers, under semblance of a constitutional authority, achieved their final aim. The

troubles, persecutions, insults, and vexations to which the good Archbishop was exposed, are but feeble objects, when contrasted with the great event by which the rebels overthrew the Church, of which he was the root and branch. With what brutal rage, and sacrilegious fury they invaded all that the memory held dear, or the affections cherished; with what Vandal recklessness of wrong they dared to disfigure and profane the buildings sacred to religion, defiling even the altars of God; let *them* discover, who are so bigotted to party views, or so warped by prejudice and wicked carelessness of judgment, as to see in this awful and distressing disregard of decency, and this madness of turbulent rebellion, nothing but the just and certain vengeance of an insulted and priest-ridden nation!

We care not, whether they agree or not, in our conclusions as to the motives or the conduct of the Primate: but if there be any sense of prudence, any influence of decorous sentiments upon their minds, they will, at once, and without hesitation, openly declare, that guilty or not guilty, Laud was unfairly tried, and most unjustly condemned, by a faction who had shewn, that they had no regard for even the amenities of civilized society. Laud was condemned without law, and against law, and despite the pardon of his King. And with difficulty was he suffered to die honourably upon the block.

And now, when this venerable prelate approached his last moments, a victim to sectarian violence and blood-thirsty ambition, did he evince the animating power of that religion which he had preached and professed. No murmurs or lamentations escaped him: in prayers and supplications he bowed himself before Heaven; though he was long prepared for that blow, which was neither sudden nor unexpected. "So well," says his chaplain, "did he know how to die, (especially by the last and strictest part of his imprisonment,) that by continual fastings, watchings, prayers, and such like acts of Christian humiliation, his flesh was almost changed into spirit, and the whole man so fitted for eternal glory, death brought the bloody but triumphant chariot to convey him thither; and he that had been so long a confessor, could not but think it a release of miseries to be made a *martyr*."

On the night before his death, the Archbishop, after refreshing himself with supper, retired to rest, and sank into a profound slumber till the morning, when he was roused by his servants; so little did he fear his approaching fate. He felt that the malevolence of his enemies was at an end; aged and feeble, his days could not at the farthest be many; and to him death was welcome, since the Church had fallen, since learning had been supplanted by the dark fanaticism of revolutionary zealots. Yet he could not fail to mark well that thirst for his blood which his enemies had manifested: almost verging on the grave, why lead him to the scaffold, when he was under their power, and when imprisonment would soon have released him from their persecuting hatred? Not that he wished to live. To beg his life by humiliating submissions, to drag out an existence, miserable as it must have been to him in that age of sectarian triumph; to have become the sport and mockery of enthusiasts:—his lofty soul disdained the revolting idea. To the brave man death has no terrors; to the innocent no fearful anticipations; to the Christian, harassed by persecution, it is at all times welcome.

On the fatal morning, the 10th day of January, this heroic prelate, with the

utmost composure, proceeded to his devotions at an early hour. Thus he continued till Pennington, Lieutenant of the Tower, and other officers appointed by his enemies, came to conduct him to the scaffold. It was erected on Tower Hill. He had already prepared himself for death, and its bitterness was past. He had "committed his cause to Him who judgeth righteously."

A vast concourse of people assembled to behold the last moments of this great man. The mournful procession left the Tower, and the Archbishop was conducted to the scaffold. On his way he was exposed to the abuse of the infamous rabble, who indulged in the most indecent invectives, as if wishing to embitter the death of a man whom they hated. Yet there were among that motly assemblage those who pitied his sufferings, and whose secret prayers were raised in his behalf; who, remembering him in his prosperity, could not unmoved behold this melancholy vicissitude, affected by those feelings which the sight of greatness in distress fails not to excite. The venerable sufferer himself seemed, least of all, to feel his own misfortunes. His undaunted courage and cheerful countenance, imputed by his friends to his innocence, by his uncharitable enemies to his hardihood in guilt, bespoke his inward complacency. With an apparent joy he mounted the scaffold, "as if," says Fuller, "rather to gain a crown than to lose a head,"—"and, to say the truth, it was no scaffold, but a throne—a throne whereon he shortly was to receive a crown, even the most glorious crown of martyrdom."

The venerable Primate's enemies, however, seemed resolved to annoy him. They had crowded beneath the scaffold, and when he ascended it, they endeavoured to discompose him by looking upwards through the holes and crevices, with the most inhuman and indecent exultation. Yet his wonted humour and presence of mind did not forsake him. He besought the attendants, to fill those crevices with clay; for he did not, he said, wish his innocent blood to fall on the heads of those deluded people.

Before he prepared for death he addressed the multitude in what has been termed a sermon speech, or his funeral sermon, preached by himself; and, as he feared neither the frowns of the vulgar enthusiasts who surrounded him, nor in that situation valued the applauses of his friends, he disdained any attempt to excite the sympathy of the beholders. From a written paper he read this address, commencing with the two first verses of the twelfth chapter of St. Paul's Epistle to the Hebrews, "Let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Pp. 498—501. He then said he had done: he forgave all the world, and his bitter enemies who had doomed him to this death: he besought forgiveness of God, and then of every man whom he might have offended.

Having finished his dying address, the Archbishop then desired the people to join with him in prayer, and, kneeling down, he thus expressed himself:

"O Eternal God and merciful Father, look down upon me in mercy; in the riches and fulness of all thy mercies look down upon me, but not till thou hast nailed my sins to the cross of Christ." P. 504.

After these devotions, the Archbishop arose, and gave his papers to Dr. Stern, his chaplain, who accompanied him to the scaffold, saying, "Doctor, I give you this, that you may shew it to your fellow-chaplains, that they may see how I went out of the world, and God's blessing and mercy be upon you and them." Then turning to a person named Hinde, whom he perceived busy writing the words of his address, he said, "Friend, I beseech you hear me. I cannot say I have spoken every word as it is in my paper, but I have gone very near it, to help my memory as well as I could, but I beseech you, let me have no wrong done me:" intimating that he ought not to publish an imperfect copy. "Sir," replied Hinde, "you shall not. If I do so, let it fall upon my own head. I pray God have mercy upon your soul." "I thank you," answered the venerable sufferer; "I did not speak with any jealousy as if you would do so, but only, as a poor

man going out of the world, it is not possible for me to keep to the words of my paper, and a phrase might do me wrong."

The Archbishop now prepared for the block, and observing the scaffold crowded with people, he said, "I thought there would have been an empty scaffold, that I might have had room to die. I beseech you, let me have an end of this misery, for I have endured it long." When the space was cleared, he said, "I will pull off my doublet, and God's will be done. I am willing to go out of the world; no man can be more willing to send me out, than I am willing to be gone."

Yet, in this trying moment, when he was displaying a magnanimity not exceeded by the holy martyrs of the primitive ages, he was beset by a furious enthusiast,—one of those revolutionary demagogues who had brought him to this melancholy end. Sir John Clotworthy, a follower of the Earl of Warwick, and an Irishman by birth, irritated because the revilings of the people made no impression on this renowned prelate, propounded to him certain questions, with the hope of exposing him to his associates. "What special text of Scripture," asked he, "is now comfortable to a man in his departure?" "*Cupio dissolvi, et esse cum Christo*," was the Archbishop's meek reply. "That is a good desire," said the enthusiast, "but there must be a foundation for that divine assurance." "No man can express it," replied the Archbishop, "it is to be found within." "It is founded upon a word, nevertheless," said Clotworthy, "and that word should be known." "That word," replied the Archbishop, "is the knowledge of Jesus Christ, and that alone." Perceiving, however, that there would be no end to this indecent interruption, the Primate turned to the executioner, and giving him some money, said, "Here, honest friend, God forgive thee, and do thine office upon me in mercy." He was then desired by the executioner to give some sign when he should strike, to which he replied, "I will, but first let me fit myself."

The Archbishop then knelt down before the block, and thus prayed: "Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to thee; yet it is but *umbra mortis*, a mere shadow of death, a little darkness upon nature, but thou, by thy merits and passion, hast broke through the jaws of death. So, Lord, receive my soul, and have mercy upon me, and bless this kingdom with peace and with plenty, and with brotherly love, and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ's sake, if it be thy will."

Having thus prayed, the Archbishop laid his head upon the fatal block, and when he had said, "Lord, receive my soul," which was the signal for the executioner, his head was struck off at one blow.

Such was the melancholy but triumphant death of William Laud, Archbishop of Canterbury, aged seventy-one years, thirteen weeks, and four days. Thus he died, a victim to revolutionary faction and sectarian enthusiasm, a sacrifice to Presbyterian schism and Covenanting rebellion. The multitude, a part of whom came to scoff, and some to pray, had no sooner beheld the murder, than their eyes filled with tears: and many of them who had witnessed this his Christian, magnanimous, and triumphant death, returned with their prejudices alleviated, their passions calmed, their resentments mollified. Stern enthusiasts did indeed glory in the crime: and his fanatical enemies, like the Jews of old, thought they had done God service by this deed of infamy and blood. His friends, however, embalmed his body with their tears, and proceeded to perform the last offices of Christian duty with reverence to his memory and his exalted virtues. Thus he died, "if indeed, he may be said to die, the great example of whose virtue shall continue always, not only in the minds of men, but in the annals of succeeding ages, with renown and fame." Thus died this most reverend prelate, "the King's and the Church's martyr; a man of such integrity, learning, devotion, and courage, as, had he lived in the primitive times, would have given him another name; whom, though the cheated multitude were taught to misconceive, (for those honoured him most who best knew him,) yet impartial posterity will know how to value him, when they hear that the rebels sentenced

him on the same day they voted down the Liturgy of the Church of England."

Laud fell, and with him those works of splendour and magnificence which his lofty genius had designed; works which, had he lived, would have been the boast of England, the admiration of foreign nations. Avarice was no part of his disposition; the monuments of his munificence yet remain; his enlarged soul disdained sordid aggrandizement; his country was to him the object of his unwearied solicitude, the Church of England the heir to all his fortunes. Laud fell, and with him the Church,—that Church, the piety and learning of whose clergy have hitherto been unparalleled, and never will be exceeded—that Church, the bulwark of the Protestant Reformation, established in the blood of its venerable Reformers, overthrown by the death of him, its illustrious and venerable son. Then was the triumph of sectarianism complete; religion and learning wept over the melancholy ruins; hosts of fanatical sectaries, Presbyterians, Independents, Anabaptists, Gospellers, Famillists, Seekers, and others, a vulgar herd, overran the kingdom; mechanics, soldiers, boys, and women, supplanted those scholars of renown, whose works are imperishable, whose names are immortal in the annals of our country. All was a scene of horrible confusion, of revolutionary strife, and lawless ambition. Yet happy was Laud in this his triumphant fall; he saw not that overwhelming inundation of fanaticism and rebellion which swept away the noble constitution of the English monarchy;—the ruin of the clergy; the murder of his beloved and gracious sovereign; the exile of the Royal House; the triumph of regicides; and the despotism of an hypocritical usurper.—Pp. 505—510.

While the names of his furious and relentless enemies are forgotten, or remembered only with the feelings they deserve for the blood which they shed, that of Laud will not cease to be venerated by every lover of pure and rational religion, by all who revere the institutions of their country, or know how to value the pursuits of learning and science. His lot was cast in days of peril, and worthy he was to have lived in a more enlightened age. His religion was unmixt with superstition; no sectarian feeling characterized his actions; his spirit was as catholic as the religion he professed, and the Church over which he presided.—P. 544.

Happy, nevertheless, was his end in this, that he died for the Church of England, the reformation of which had not been effected without sacrifices no less melancholy and afflicting; happy, that he beheld not the overthrow of the Church he loved so well, and the misfortunes of a sovereign whom he served with scrupulous fidelity; happy, in conclusion, that he witnessed not the absolute but short-lived triumph of those numerous sectaries who, like locusts, overspread the kingdom; who, by the excitement of their ungovernable fury, spurned the salutary restraints which preserve men in peace and in necessary subjection, as the subjects of order and civil government; the accomplishment of whose daring purposes was marked by a convulsion, fearful in its consequences, criminal in its purposes, and sufficiently disastrous, till the reign of fanaticism, hypocrisy, and usurpation was brought to a close.—Pp. 545, 546.

Shall this eventful page of history be forgotten or neglected? Rather shall it not be used, as used it ought to be, as a memorial and a warning unto us? The times are, it may be, in some respects, of different complexion to the days of Charles: but there is so much resemblance in the mass, that, we would fain receive this lesson of experience as a salutary check upon the wild and fanciful extravagancies of the day. Dissent, that hydra-headed child of Puritan production, has encamped her legions even in the very precincts of our citadel; and a giant monster, born of Discontent and Treason, has lifted up the voice of war against us. What shall we do? Do, as

Laud did—*do* and *die*! What! are the descendants of men who sealed our liberty by blood, and who, even in the flames of persecution, and beneath the axe of the headsman, lifted up to heaven a strain of joy for their deliverance, because by that deliverance, painful as it was, they purchased freedom for posterity; are we, the descendants of these valiant champions of our rights and our religion, to sacrifice those rights so dearly purchased, that freedom so honourably acquired, because we are threatened by a craving and licentious demagogue? Forbid it reason! Forbid it heaven! We call on those who value their inherited possession of emancipation to pause, ere they strike away the chief supporters of their independence: we bid them look to the annals of the past—and to ask themselves, whether for a temporary peace, which will be only the prelude to a more tremendous outcry, they are to sacrifice the honour, the renown, the safety of a Church and of a kingdom, which has only thriven, when it has been safe from the designs of foreign interference, and domestic broils. We call on our leaders and public guardians to be wise in time. When it shall be too late to close the gate, it will be vain to know that it was not opened to the foeman, save by a terrified warder; and History, as she writes on the imperishable annals of futurity the records of this time of doubt and indecision, will blush, as she discloses to our sons, how the “saviour” of England’s honour in the field, betrayed her freedom in the forum, and he who had chained down the lion of the desert, and struck down the eagle in its flight of power, quailed at the shaking of a Popish arm, and tremblingly surrendered the privileges of his country to a lawless and insulting rabble. We call on him who holds the destinies of Europe in his grasp, to think of *Torres Vedras*: and we call on him who sits supreme in the ecclesiastical authority of the great temple of the Protestant faith, to think on the mighty and inflexible patriot who once held his very office, and also without reluctance gave his life, in order to insure its safe continuance to this distant day.

ART. II.—*Ecclesiastical Annals from the commencement of Scripture History to the Epoch of the Reformation*, by FREDERICK SPANHEIM, D. D. Professor of Divinity in the University of Leyden Translated, compressed, and illustrated with Notes, the Elements of Chronology, and Chronological Tables, by the Rev. GEORGE WRIGHT, Incumbent Curate of Nun-Monckton, and Curate of Askam Bryan, in the County of York. Pp. xx. 681. Cambridge: Stevenson. London: Rivingtons. 8vo. 16s.

FREDERICK SPANHEIM the younger, who for many years filled the Divinity Chair at Leyden, was deservedly esteemed one of the most

eminent Divines of the reformed Church during the seventeenth century; and his Ecclesiastical History has raised him to the very first rank among the historians of the Christian Church. Though it has been eclipsed in later times by the more popular compendium of Mosheim, Professor Schroeckh, himself the most voluminous writer on this subject whom the last century has produced, has borne willing testimony to its value.* Of Spanheim's great work, which fills nearly two thousand closely printed columns in large folio, a judicious compendium was published by himself at Leyden, in 1689, in two thick volumes, intituled, "*Summa Historiæ Ecclesiasticæ a Christo nato ad sæculum XVI. inchoatum. Præmittitur Doctrina Temporum.*" This is the basis of Mr. Wright's neatly printed volume; but he has very materially enriched and improved it by various additions, of which we proceed now to give some account to our readers.

The first division of Mr. W.'s work contains the elements of Technical Chronology, translated from Spanheim, for whose comparatively short tables, he has substituted a new and commodious set of Chronological Tables, compiled from the best accessible sources, from the first century of the Christian Æra to the end of the seventeenth century; exhibiting the contemporary sovereigns, popes or bishops of Rome, eminent theological and civil writers, heretics, and remarkable events, that occurred in each century.

To this succeeds a geographical description of ancient Palestine, which is *not* to be found in the edition of Spanheim's "*Summa Historiæ Ecclesiasticæ*," which we have consulted. It is abridged from his "*Introductio ad Geographiam Sacram*," which was printed in 1679, and which is also to be found in the first volume of his collective works. From this last-mentioned volume Mr. Wright has abridged his "*Ecclesiastical History of the Old Testament*," the principal events of which are succinctly related: it is divided into nine epochs, terminating at the birth of Christ.

The "*Ecclesiastical History of the New Testament*," which commences with that great event, is a compressed translation of Spanheim's "*Summa Historiæ Ecclesiasticæ*" already noticed: it is divided into sixteen centuries, in each of which are discussed the following topics, viz. the State of the Church—Eminent Teachers—Propagation of Christianity—Doctrine, Rites, and Ceremonies—Ecclesiastical Polity—Corruptions in the Church—Heresies—Councils—Ecclesiastical Writers—and Miscellaneous Events. These several topics are perspicuously related: we have been particularly pleased with the accuracy with which the progressive corruptions of religion are described, together with the various steps by which the Romish Church attained

* *Christliche Kirchen—Geschichte*, Vol. I. p. 222.

its usurped domination. We subjoin one or two passages, which (we think) will gratify our readers. Our first extract shall be the character of Pope Gregory VII., better known by the name of Hildebrand, who carried papal tyranny, insolence, and pride to its utmost height.

Cardinal Benno, who was present at the council of Nuremberg, where Hildebrand was deposed, says, that he practised magic, and "was an impious, perjured, perfidious, cruel, proud, superstitious, and hypocritical man." He was, also, an admirer of the fair sex, particularly in the person of his mistress Mathilda, from whom he extorted the provinces of Tuscany and Genoa.

He is accused, upon good evidence, of having removed some of his predecessors by poison, and of obtaining the pontificate by purchase. His first decrees breathed the spirit of uncontrolled power both in temporal and spiritual affairs.

He was elected in a tumult of the laity in the evening on which Pope Alexander died, and immediately sent letters, dictated in lofty terms, to various princes and powers of Christendom, commanding their subjection, under pain of anathema, and declaring they held their sceptres for the benefit of the apostolic see: and he claimed, as tributary to the Roman Church, the kingdoms of Spain, Sardinia, Sicily, France, England, Poland, Hungary, and the dutchy of Bohemia, &c. At the election of the Emperor, he required him to swear true obedience, and to perform whatever the pope should command him. In short, he created and deposed emperors, kings, and princes at his pleasure, and, like imperial Jove, brandished his thunders against the high and the low, among the sons of men.

Although the vicar of Christ, who brought peace and good will to men, Gregory lighted up the flames of war, and fomented the rebellion of subjects against their sovereign. The devastations, and fields moistened with human blood, throughout Germany were literally the work of his hands. Historians cannot describe without horror the dreadful scenes which were caused by his wars with Henry IV. and other princes.

The contest of Gregory with the Emperor Henry IV. is, indeed, singular and ferocious. Henry is justly extolled for many valuable qualities, but he was not of a disposition to bear tamely the pride, threats, commands, and citations of the pope, nor to behold unmoved the excommunication of his ministers and bishops. Gregory persisted, however, till the Emperor's patience was exhausted, and a council was convoked at Worms, at which many bishops from France, Germany, and Italy, were present; it was there decreed, that Gregory had been unlawfully raised to the see, and was in many respects a wicked man, and therefore ought to abdicate. No way dismayed, Gregory immediately excommunicated the Emperor and all his adherents, deposed him from his kingdom, and gave it to Rodolph. No one dared to have communication even with the great Emperor of Germany, upon whom the pope had pronounced his dreadful curses, and Henry's friends and even domestics soon abandoned him. He was compelled to go to Canosa, in the midst of winter, to lay aside his royal robes, and to stand, in a suppliant state and posture, fasting, and with naked feet, in the court yard of the pope's palace among the lackeys. Even these hard conditions, and others more severe, did not soften the heart of Gregory; he again excommunicated Henry, and commanded Rodolph to take possession of the kingdom. As an earnest of success, he sent him an imperial crown, and the prediction of the death of Henry. After many vicissitudes on both sides, Henry marched to Rome, and at length completely triumphed over Gregory; a new pope, Clement III., was elected, and the stubborn Gregory was banished to Salerno A. D. 1035.

Such being the conduct of this pope, the reader must expect to hear that the dogmas which he delivered, were equally foreign to the Gospel; so that by many writers he is not unjustly denominated an antichrist. He is, however, highly extolled by the papists; his visions, miracles, prophecies, and cures, are enumerated with wonderful reverence. Baronius constantly runs into

hyperbole when speaking of him. "In Gregory," says he, "the grace of the Holy Spirit abundantly inhabited, so that beyond all other men he excelled in divine things by the gift of the same Spirit:" and he gives a spiritual meaning and purpose to the connexion of this pope with the fair Mathilda, the princess of Lombardy and Tuscany.—Pp. 461—463.

Yet has this wicked man, whose whole life was one unceasing and unprincipled effort to realise universal dominion, been enrolled by the Romish Church in the catalogue of *her* saints, in defiance of the reclamations of every government in her communion; so that he is at present *worshipped* only in Italy and in IRELAND.

The events which took place in the sixteenth century, are particularly interesting, but the account of them is too long to admit of being extracted: we shall, therefore, only insert the following character of the accomplished but profligate pontiff, Leo. X., together with a few particulars concerning the unprincipled sale of indulgences, and its effects in accelerating the Reformation.

John de Medicis succeeded Julius, under the title of Leo X. The writers of those times very properly place him at the head of the Epicureans of his day. One laudable trait in his character was his love of literature; he frequently extended his fostering hand to bring forward men of genius and science, of which he was an excellent judge; but in all other respects he was a vicious man, and obtained the objects of his wishes, whether wealth or power, by the crooked paths of perfidy and fraud, marked out by Machiavel. Leo was most ignorant of Religion, excepting the few ceremonies which he had to perform in public; and it is said he even treated Christianity as a fable. In several particulars he trod in the steps of Julius II. He continued the council of the Lateran which Julius had convoked, and he persevered in his machinations against Louis XII. Finding his own forces inefficient, he subsidized a large body of Swiss troops to take the field against the French, with whom he carried on a war. He united very opposite qualities in his character. He patronized learning, was greedy of money, studious of military warfare, and devoted to pleasures, games, amours, hunting, convivial parties, and grand pontifical suppers, surpassing even Lucullus in luxury and splendour. He was lavish in the extreme in his gifts to his friends, and daily expended large sums in this manner.

To support his extravagance and replenish his coffers, he extorted the annats (or first-fruits) with great rigour from Francis and the French clergy. He deprived Rovere, the nephew of Julius II. of the duchy of Urbino. He blew the trumpet for a new Crusade to the Holy Land, with the design of securing a portion of the money, which would pass through the pontifical treasury. He opened a vein of gold in the mine of papal indulgences for his sister Magdalene, and sold a paper remission of sins to every individual who had piety and faith sufficient to induce him to become a purchaser. The frequency of this practice and its attendant opprobrious circumstances, brought great reproach upon religion; and had more influence, perhaps, than any other thing, to rouse the spirit of several eminent men, whose attempts to produce a reformation were favoured by Divine Providence; so that a large part of the Church of Christ emerged from the surrounding darkness into the light of true religion.—Pp. 633, 634.

Although the Church was much debased, it seemed hardly possible that the consciences and souls of men should become a jest, and heaven be sold for a stipulated price. This unheard of impiety attained its climax in the pontificates of Alexander VI. and Leo X.: the latter, who was the most expensive and luxurious of all the popes, sent his agents into various parts of Europe with full

power to sell remission of every kind and degree of sin. So profitable was this traffic, and so great the necessities of Leo and his fair sister, that in Germany alone, the practice was repeated thrice in the space of three years, viz. in the years 1514, 1516, and 1517. John Tetzel, a Dominican friar, was employed in this affair, and accompanied his offers to sell indulgences, with the most impudent and shameless language, declaring that "the souls of deceased persons would fly from purgatory to heaven, as soon as the jingling of the money, paid for the indulgence was heard in his box." The price of a plenary absolution of every sin was ten shillings, and Christians were persuaded, that they might, at this small expense, ensure a safe entrance into the regions of purity, holiness and joy. The prettexts which were urged to excuse the sale of indulgences were, the expense of building St. Peter's Church, the necessary preparations to resist the threatened invasion of the Turks, and some other trifling reasons; but the true cause is to be found in the luxury and prodigality of Leo and his sister. The circumstance of such repeated sales of pardon for sin, roused the spirit of Martin Luther, and other eminent men, to rescue the church from worse than Egyptian bondage.

Luther was a monk of the Augustine order, a doctor and professor of divinity in the University of Wittemberg. He had long been a zealous defender of the doctrine of Augustine, respecting the free grace of God and the necessity of righteousness of life. His first public act, except his sermons and lectures, was to oppose ninety-five Theses against indulgences, purgatory, penance, and other abuses of the Church, which he offered publicly to defend before the University against all comers. This was in the year 1517. These Theses, with explanatory letters, he submitted to Albert of Brandenburg, archbishop of Mentz, exhorting him to abolish the absurd and sinful practice of granting indulgences. Luther was cited to Rome the next year. In the mean time, he sent other explanatory letters to the archbishop, to John Stupitius, vicar-general of his order, and also to Leo X., to whom as yet Luther referred himself and the whole matter. But the evil was aggravated at Rome. In the year 1518 a new sale of indulgences was advertised by Leo, and the sale made accordingly. The power of the pontiff was extolled more highly than ever, by the writers of the Roman court: letters were also sent to Frederic, elector of Saxony, to forward the views and purpose of Cardinal Cajetan, who was sent into Germany to re-establish the falling credit of paper pardons, and to reduce the refractory Luther and his friends to obedience. He was, however, disappointed. Luther was inflexible. The influence of his doctrines was surprising, and soon spread over Saxony. Some judicious measures which he adopted, such as translating the Bible into the vernacular language, printing sermons, tracts, Psalms, &c., had a good effect, in extending the truth; and from this beginning, the reformation, so ardently desired, proceeded, until a large part of Germany, Prussia, England, Switzerland, Holland, and other countries, renounced communion with the corrupted Church of Rome, and formed religious establishments according to their own ideas of expediency, and the consent of Scripture.—Pp. 639—641.

We have compared different parts of Mr. Wright's volume with Spanheim's original treatises, and justice requires us to state that he is not a servile translator. While he has faithfully given the sense of his author, he has enriched his pages with many interesting and instructive notes; and we regard his publication as a valuable accession to ecclesiastical literature, which will be found peculiarly useful to candidates for Holy Orders, and to clergymen, who will here find a more condensed survey of the history of the Christian Church, than we recollect ever to have seen in the compass of a single volume.

ART. III.—*A Literal Translation of St. Paul's Epistle to the Hebrews, from the original Greek, with copious explanatory Notes, by the late Rev. GEORGE VAUGHAN SAMPSON, M.A. M.R.I.A. H.M.G.S.L. Rector of Errigal, Diocese of Derry, Author of the Statistical Survey, Chart, and Memoir of the County of Londonderry. Edited by his Son, the Rev. GEORGE VAUGHAN SAMPSON. London: Rivingtons. pp. 199.. Price 7s. 6d.*

It is something more than confidence that is required in him who offers to the public a new translation of any part of Scripture. To translate the Bible well, demands much:—critical and profound skill in the original languages, thorough knowledge of history and customs, study of ancient versions, acquaintance with primitive interpretation, perfect purity of purpose, and, especially, sobriety of mind, and stoical indifference to hypothesis. All these great and rare qualities, seldom combined in any individual, (never indeed in their perfection,) are yet always justly expected from him who voluntarily undertakes to render the word of God. But the task is eminently arduous, where an attempt is made to improve upon the version authorized by the Church of England: a version not intrusted to the infirmities of any individual, however qualified, but the joint production of an assemblage of piety, learning, diligence, and sober fidelity never surpassed, perhaps never equalled, since the Apostolic age. This version is all that it might be expected to prove; it is, by common consent of friends and foes (Socinians and Sabellians excepted) allowed to be the most faithful ever given to the world.* To affirm that it is perfect, would be to follow the absurdities of the Romanists, who contend for the unqualified and perfect correctness of the Latin vulgate: no member of the Church of England affirms any such thing, and scholars have pointed out many minor errors and corrigible points in the Anglican version. Still the general fidelity of the translation is unimpeached, and all who allow the Scriptures the virtue which St. Paul claims for them, admit that the English Bible is able to make men wise unto salvation. If this be the case, some important reason should be manifested why a new English translation of any *entire book* should be put forth; and the translator should certainly bring with him, in the most eminent degree, the qualifications which his attempt supposes and implies. And if the authorized version be really the faithful representation of the original which it is allowed to be, it will follow that any other version, *widely* departing from it, cannot convey a very just idea of that original.

In the Epistles of St. Paul, the merits of the authorized version do not exactly stand on the same footing as in the other parts of Scrip-

* See Horne's Introduction, Part. I. Ch. vi. § 2, where testimonies are adduced.

ture, although the principle of our translators is the same. So cautious were they, and so delicately apprehensive lest they should infuse aught except "the sincere milk of the word," that their principle was to render, not phrase by phrase, or idiom by idiom, but *word by word*; a mode of translation which would utterly disguise the sense of any book except the Scriptures. But the simple and really philosophical construction of the Hebrew language readily allows a permutation, which the refinements of less primitive tongues would render impracticable; and the Evangelists, who all *thought* in Syro-Chaldee, (one, most probably, *wrote* in it,) produced a Greek as capable of verbal translation as the Hebrew itself. Thus the principle of our translators was in the highest degree advantageous, as it secured, for the most part, and with the least controversy, the true sense of the original; or if there was any ambiguity, the translated phrase accurately represented it, and the unlearned reader had it in his power to estimate the question as well as the learned, and to balance conflicting or correlative interpretations. Our translators, however, extended their principle to the writings of St. Paul; and here its application produces very different effects. For St. Paul's style is of the most peculiar construction; highly idiomatic, and its idioms too so different from those of either Hebrew or ordinary Greek, that scholars have travelled to Cilicia in search of them; abrupt, parenthetical, vehement, abounding in aposiopeses and implicit connections. The Epistles of St. Paul are, therefore, as may be expected, the most obscure part of the English Bible; idioms, harsh, yet intelligible in the Greek, lose all their character and signification in literal English. The rhetorical eloquence of the great Apostle disdains the fetters of verbal permutation; and the unlearned reader often misunderstands him, and frequently does not understand at all.

Yet it is scarcely possible to censure the venerable compilers of the Anglican version. No doubt they were as well aware of this inconvenience as any modern theologians. But they were not circumstanced as individual translators. They had upon themselves the provision of every man's spiritual daily bread, in a great people, and to all generations. A mighty responsibility! It was very natural that they should distrust themselves, and not "do their own pleasure," nor "speak their own words." Their self-distrust shrank instinctively from the idea of substituting their own word for the word of God, even where they might feel most convinced that the senses of both were identical. They preferred therefore to apply a principle, which had been experienced safe and solid in other parts of Scripture, to the writings of St. Paul. But, while we do every justice to the correctness of this measure, we cannot disguise the fact that the Apostle's sense has really suffered in the process.

Such being the state of the case with regard to the authorized version of St. Paul's Epistles, it may seem that private translations of this portion of Scripture may have some better warrant than those of other parts of the Bible. Yet it may be again remarked, in proportion to the superior difficulties of the contest, all the important and valuable qualifications of the Scripture interpreter are here required in a vastly superior degree.

The Epistle to the Hebrews, of all others, is that which calls for the most abundant exercise of these great qualities: its style is so copious, rich, figurative and florid, that its genuineness, on this very account, has been debated; its matter is highly mysterious, and can only be faithfully conveyed by the most rigid and scrupulous adherence to the plain intent of its language; attachment to hypothesis, always dangerous, here must be absolutely fatal. If ever sobriety and scholarship were indispensable requisites, they are so here. But so great is the importance of its subject (the development of the proposition, "the law was our schoolmaster, to bring us unto Christ,") that a *good* translation of it, enriched with a *good* commentary, would be invaluable to the biblical student, and useful to the leisurely, but unlearned Christian.

We confess that we opened the volume on our desk with apprehensions; and those apprehensions have not been tranquillized. Mr. Sampson was a man of that true and noble piety which glorifies God in benefiting his creation; whose contemplation is only the nurse of its activity; yet which renders all the glory where it is due, and trusts, in self-abandonment, to the blood of the Saviour, to purify its most hallowed exertions. His scholarship, however, was not equal to his piety; and he loved hypothesis and the reputation of discovery; "one thing he lacked," sobriety of judgment, and that was, in this case, "the one thing needful."

The Editor has prefixed an Introduction, which appears to us the most sober and sensible thing in the volume. In it he makes out very probably, that the Epistle to the Hebrews was written in Greek, A. D. 63, from St. Paul's dictation, by St. Luke, which accounts for the variety of the style.

The question respecting the genuineness of this Epistle does not appear to us to affect that of its inspiration. Did it profess to be the production of St. Paul, this argument would be, indeed, decisive. But this is not the case. Little doubt can exist of its great antiquity; there is every reason to believe it was composed before the destruction of Jerusalem; and even those who, in the early ages, doubted respecting the author, esteemed the Epistle canonical. But it would be very satisfactory to prove, by inferential reasoning, that it is really the work of St. Paul, and thus put cavillers to utter silence. Paley,

in his *Horæ Paulinæ*, has omitted to notice the Epistle which most needed the application of his argument. For, valuable as that argument is, and irresistible as are the conclusions which it substantiates, the other Epistles of St. Paul can afford to miss it. If they be not genuine, we have no security for any contemporary writing, much less for one of higher antiquity. The value of the *Horæ Paulinæ* consists not so much in the proof which that work affords of the genuineness of St. Paul's Epistles, clear and demonstrative as this proof is, as in the principle which it has suggested for trying the pretensions of other writings of more doubtful ascription. The Epistle to the Hebrews is just the work which requires the application of Paley's principle; but, although no spurious work could stand the scrutiny of Paley's test, there are doubtless many genuine works to which it could not be applied. Perhaps the feeling that such was the case in the instance of the Epistle to the Hebrews restricted Paley from treating it. It is, indeed, greatly deficient in *circumstance*; the last chapter being that alone which appears to afford any vantage ground to the inquirer.

It might be expected, however, that this portion of the Epistle would be discussed with some view to elucidation. The Editor, indeed, has some remarks on the subject in his Introduction, but the translator has so miserably embroiled the Apostle's sense, that he has removed all chance of success in tracing the authorship of the Epistle. We will venture to incur the charge of absence of method, by first bringing forward, as a specimen of the criticism which "has received the praise of some of the best biblical scholars in Ireland," Mr. Sampson's version of Chap. xiii. 23.

23. Ye know that our brother Timotheus hath long since been sent on an embassy, in company with whom (if he shall come back somewhat quickly) I shall see you.

Such is Mr. Sampson's translation. Now for his criticism.

Ver. 23. "Know ye that our brother Timothy is set at liberty," A. V. The verb *γινώσκετε*, is not in the imperative, but in the indicative mood; and should, therefore, be rendered "ye know." Again, the participle *ἀπολευμένον*, refers to a time long since past. If the Apostle had intended to say "is set at liberty," he would have used the infinitive mood, present tense, *ἀπολύεσθαι*; but the meaning seems to me quite different from the present rendering: and for this opinion, I shall now proceed to give my authorities.

We find in Polybius "*πάλιν ἀπελύετο*,"—"rursum decedebat;" "He again departed on an embassy." Again, in Appian, b. Civil 4. "*Ἀρχέλαον ἀπέλκεν*—"demisit Archelaum;" "he dismissed Archelaus on an embassy;" St. Paul had sent Tychicus to the Colossians, Col. iv. 7, 8.; Epaphroditus to the Philippians, Phil. ii. 25, 28. see also 19. 23, 24.; that he intended to send Timotheus with them, but that he delayed him till after the event of his answering before Nero Caesar. The joyful news of his acquittal before this emperor (to whom he had appealed, on account of which appeal he had been brought to Rome), was sent by various dispatches to the Christian churches; and, among other messengers, it seems most probable, that a considerable time before he wrote this epistle,

Timotheus had been dispatched with the joyful tidings to the Helleni, and others, Jews of Judea and Palestine. It appears also, that the Apostle was then waiting at Rome for the return of Timotheus from this embassy to Judea; and, therefore, he says, "with whom if he come shortly, I will see you." It appears also, that Timotheus was the usual companion of the Apostle in his travels; and that St. Paul's growing infirmities made it necessary to wait the return of this companion and messenger: and in looking to verse 16. above, it seems not improbable that Timotheus was to be the bearer of some contribution from the brethren in Judea, whereby St. Paul might be enabled to proceed towards Spain. We learn from St. Chrysostom, (vide *Præ.*) that St. Paul did, after his acquittal, proceed first to Spain, and thence to Judea. For these reasons I have translated the passage, "Ye know by this time, that Timotheus hath long since been sent on an embassy;" and that this is the received acception of the word ἀπολύω, among the sacred historians, the reader will find at Matt. xiv. 15. ἀπόλυσον τοὺς ὄχλους, "send away the multitude." As to the interpretation, "That Timothy is set at liberty;" A. V. it no where appears that Timotheus had either been accused, confined, or brought to any public trial. Ph. 197, 198, *Note*.

Let us examine this in detail:—1st. "the verb γινώσκετε is not in the imperative, but in the indicative mood."—Indeed! Why so?—Mr. Sampson deigns not to say. Yet it surely seems more natural that the Apostle should deliver information, than idly record what his converts knew, especially when he was writing "with hasty dispatch."* Such a style savours more of the novelist or dramatist than of the real correspondent. "Again, (we are told) the participle ἀπολελυμένον refers to a time long since passed." Another unsupported assertion. If it be meant to say that the perfect tense has necessarily that force, such a proposition is notoriously untrue, and, so far from meriting "the praise of biblical scholars," would be ridiculed by school-boys. The perfect tense is so far from denoting "time long since past," that it often approaches very near to the present. (See Hom. Il. A. 37, and Clarke's Annotations.) "Next," says Mr. Sampson, "if the Apostle had intended to say "is set at liberty," he would have used the infinitive mood, present tense, ἀπολύεσθαι. Most assuredly, he would have done no such thing. For that word would have signified, "is now being set at liberty," "is now in the act of being liberated." The English term "is set" is strictly *past* in its signification; it is the "liberatus est," the perfect of the Latins. So that in this short sentence, we have two UNFOUNDED assertions, one of which is either a direct blunder, or very clumsily expressed, and we have besides a very gross error on a very elementary grammatical question. But ἀπολελυμένον, it seems, must mean "long since sent on an embassy"! "We find in Polybius, πάλιν ἀπελύετο, rursum decedebat," "he again departed on an embassy." Mr. Sampson again dispenses with references. But must *decedo*, as well as ἀπολύεσθαι signify to go on an embassy? The quotation from Appian might simply be rendered, "he dismissed Archelaus." It is remarkable

* Mr. Sampson's Translation of διὰ βραχείων.

too, that in all the texts adduced to support this meaning, the verb ἀπολύω does not ONCE occur; the word is always πέμπω: a circumstance, if conviction were wanting, perfectly conclusive. What follows, is an insult to any reader's understanding. "That this is the received acceptation of the word ἀπολύω, consulting the sacred historians, the reader will find at Matth. xiv. 15. ἀπόλυσον τοὺς ὄχλους." What! "Send the multitudes away ON AN EMBASSY!!!" this is really too good. Mr. Sampson himself does not venture to give this rendering; and, unless he does, what advantage can it afford his argument? To crown the beauties of this erudite annotation, we are informed of certain "Heleni," personages to whom Mr. Sampson has previously introduced us. Who can these be? Gentle Reader! we shrewdly surmise that they are persons usually known by the designation of Ἕλληνες.

As to the interpretation "that Timothy is set at liberty," it no where appears that Timotheus had either been accused, confined, or brought to any public trial. True. And what then? Nothing appears to the contrary. It no where appears from the Acts that St. Paul visited Arabia shortly after his conversion; but we find, from the Epistle to the Galatians, that he did. And although no mention occurs of any personal persecution of Timothy, the fact is not so violently improbable as to justify a perversion of the plainest words in order to get rid of it.

We think we have gone far to shew the character of the "learning" which pervades the work. We will now say something on the general principle on which it is conducted.

There are only two senses in which a translation of St. Paul can be said to be good: either where it adheres, like the authorized version, to the strict grammatical meaning of the words, or where it endeavours to approach the sense by deserting the verbal construction. In the first of these excellencies, our version, as a version, cannot be surpassed. A *literal* translation, *widely* differing from the authorized version, COULD NOT be good. Now Mr. Sampson, apparently, endeavours to surpass our translators on their own ground; his version is so extremely bald and awkward, that it must be supposed an attempt to be literal; but it differs so enormously from the unaffected plainness of the English Bible, that this circumstance alone is direct presumption of its deficiency.

Let us, however, advance from presumptive to positive evidence. chap. i. 8. We have ΠΑΒΔΟΣ εὐθύτητος ἢ ΠΑΒΔΟΣ τῆς βασιλείας σου. This Mr. Sampson translates: "the wand of rectitude is the ensign of thy kingdom." The superiority of the authorized version in point of literal accuracy, is too conspicuous to be insisted on.

The opening of the second chapter in the authorized version is clear

and satisfactory. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Mr. Sampson's rendering is scarcely intelligible:

For this cause we ought the more eminently to restrain ourselves to the things which we have heard, lest at any time we may be borne away beyond these.

The explanation is yet worse.

The 18th verse of this chapter is one of the simplest in the New Testament: it is rendered at once literally and perspicuously by our translators: "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." The following is Mr. Sampson's clumsy version:

For in this that he himself suffered after having been tempted, he is enabled to be helpful to those who are now subject to temptation.

Ch. iii. 6. οὗ οἴκος ἐσμεν ἡμεῖς.—"Whose house are we." English version. "Of whom, that house we are," (!!!) Mr. Sampson.

Ibid. 14, we have the following most extraordinary rendering, "For we have been made comrades of Christ, if, indeed, we steadily maintain the front rank of our station guard stedfast till the rear." A long note is subjoined to prove, that St. Paul was fond of military metaphors! a discovery which Mr. Sampson appears desirous of appropriating. But we will venture to prefer the plain reading of our translators, who were less fortunate in the paths of discovery; and we do so for the following reasons. 1st, ἀρχὴ and τέλος are very common Greek words, and, in their ordinary signification, they give a very good and intelligible sense. Wherever this is the case, we are not in the habit of seeking more recondite significations. 2ndly. Mr. Sampson's rendering is nonsense, and we defy any man upon earth to reduce it to anything else. A military man would laugh at it outright. To maintain the front rank till the rear, is neither an Hebraism, a Grecism, nor a Cilicium; it is as arrant a Hibernicism as "to keep up the night all the morning."

Chap. iv. 8. οὐκ ἂν—ἐλάλει. Mr. Sampson, "he was not—speaking." This makes nonsense, and, besides, did Mr. Sampson suppose the ἂν had no force at all?

Chap. v. 2. We have μετριοπάθειν translated "to have a fellow-feeling;" and in ver. 4. ἐαυτῷ is rendered "FROM himself!"

In this chapter eleven pages are occupied with a pompous demonstration that Melchizedek was—the Messiah! and we are informed, with prodigious parade, that the second person of the Trinity actually appeared to the Patriarchs. We admit the fact. What then? Was he in the likeness of Melchizedek? Here we have an instance how Mr. Sampson's affection for his own reveries carried him against all veneration for Scripture and primitive antiquity. For the latter we

confess we have more reverence than may be palatable in our very liberal days. We believe "quod semper, quod ubique, et quod ab omnibus." And the Scripture is most decidedly against this opinion, exhibiting Melchizedek as a *type* of the Messiah, who was to be a Priest AFTER (κατὰ) his order; but no person can be said to be a type of himself. Yet Mr. Sampson does not seem aware of this absurdity, for he says (p. 57) that he was "ONE of the most remarkable prototypes of the Messiah!"* And St. Paul says that he was "ἀφωμοιωμένος τῷ Υἱῷ τοῦ Θεοῦ." But according to Mr. Sampson, "none but himself can be his parallel."

Chap. ix. Mr. Sampson gives us one of his *assertions*, to which he seems so especially partial. In the first verse we read εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιοῦματα λατρείας. Here we are informed that "λατρείας" is in the accusative plural, and NOT in the genitive singular." Translate it as you will, the signification is much the same; but we should have preferred Mr. Sampson's *reasons* to his *assertions*. The note in which this observation occurs is too prolix for entire transcription. Yet we will beg the indulgence of the reader in transcribing some of its outrageous mysticism.

The tabernacle contained the candlestick wherein were six branches of light surrounding one in the middle, emblems of him who brought light into the world, and referring also to what in Scripture is called the seven spirits of God, of which we see in nature those extraordinary symbols in the seven rays of the light, and the seven tones of musical sound; it contained also the shew-bread or bread of display, which consisted of twelve fresh cakes placed on the table on the morning of every Sabbath, and when taken away, these became the food of the Aaronical priests, and of them only. It was of this bread which David took and eat, and distributed also to those that were with him: and here we observe a most extraordinary type, which I do not remember to have been noticed by any commentator, but which did not escape the divine intelligence of Messiah, who pointedly referred to this very transgression of the ceremonial ordinances, on that occasion when his disciples plucked the ears of corn, in his presence, on the Sabbath day; and when Messiah replied to the Jews' accusing the Apostles for this breach of ceremonial observances, by referring plainly to David as the prototype of himself, when he says, "the Son of God is Lord also of the Sabbath," and intimating that in place of the twelve loaves of earthly bread were then substituted the twelve Apostles, who were to confer on all believers the bread of life. The seven perceptive faculties in the organs of man, viz. 1st. The sense of the brain, called by the Greeks, φρήν. 2nd. The sense of the heart, θυμός. 3rd. The sense of the touch, external and internal. 4th. The sense of the eye. 5th. The sense of the ear. 6th. The sense of the nose; and 7th. The sense of the palate. To this may be added, as another correspondent septensality the seven primary planets, whose centre and actuary is the great symbolic sun; the seven vocal sounds of the human voice, for there are seven, and only seven, vocally distinct, though alphabetically observed. Pp. 81, 82.

In the note immediately subsequent, Mr. Sampson exhibits his knowledge of the Hebrew tongue.

They are called Χερουβιμ δόξης, or cherubs of glory, which is an Hebrew idiom, in place of the superlative degree, and which most other languages would express, most glorious cherubs. P. 83. Note.

* How many PROTOTYPES does Mr. S. allow to the same antitype?

Now the merest tyro in Hebrew knows that it is not the superlative, but the POSITIVE degree which is expressed by the adjunct substantive כְּרֻבִים which mean "glorious Cherubim," and could mean nothing beyond.

In chap. ix. 9, Mr. Sampson heroically undertakes the Herculean task of proving that ἐνεστηκώς means *past*. We have trespassed long on the patience of our readers, and perhaps we should be trespassing on their understandings, in noticing this passage further.

Chap. x. 33. The common antithetical construction τοῦτο μὲν—τοῦτο δὲ is rendered "this (for example)—to this also."

In a note on Chap. xi. 23, we are told that the word *polite* is derived from "a city;" we must therefore conclude that Mr. Sampson deduced it from πολίτης. Whereas it is evident that it is derived from the participle of *polio*.

We have not noticed one-twentieth part of the errors and absurdities of this book. But we will no longer exhaust the patience of ourselves and readers in correcting its blunders. "UNA LITURA potest"—and nothing less can rectify it. It is wholly unredeemed by any piece of sound or original criticism.

It is always painful to be compelled to censure; not least so, when literary deficiency is compensated by excellence of far superior order. To the real greatness of Mr. Sampson's character, a greatness which no critical failures can affect, we have already borne the most cheerful testimony. But we feel it incumbent on us to denounce *fanciful* translations of Scripture, especially when those fancies have no probable ground of defence. Translations of the Scriptures are, and must be, important things: important for good or evil. They should not be undertaken lightly, or pursued to exercise the imagination. A Horne, a Lowth, and a Horsley are not the productions of every day: and hands less consecrated should not approach the ark. A sober explanation of the Scriptures on the interpretation of the Anglican translators could never be *essentially* wrong, and must, in the very nature of the case, prove far more correct and fruitful than the brightest dreams of the most vivid private imaginations. Had Mr. Sampson's work never beheld the light, his reputation would have been, in *all* respects, as perfect as that of any living character.

LITERARY REPORT.

Liber Scholasticus; or, an Account of the Fellowships, Scholarships, and Exhibitions, at the Universities of Oxford and Cambridge. Rivingtons, 1829. Pp. 500. Price 10s. 6d.

THIS little Manual is intended to serve a very useful purpose, and seems well executed. Its object may be learned from the following extract from the Preface:

The object of the following pages is to place before the public the numerous advantages and facilities which are afforded by the Universities and the Public Schools and Grammar Schools of this country, for the education of the middle and higher ranks of society. The compiler has endeavoured to render the work a *practical guide for parents* in the selection of schools for their sons, that they may be enabled to participate in the benefits which the munificent founders of those splendid establishments have provided for them. To those parents especially, who, having a numerous offspring and but limited means, intend to give their sons a collegiate education, the work will be peculiarly acceptable; as it points out those schools in which, from their beneficial endowments, reputation, or locality, it may be desirable to place them; and, in addition, contains an account of such exhibitions and scholarships as are in the patronage of Chartered Companies, &c. These, in most instances, are free from restriction as to persons or place. Several of these endowments however, have, from want of timely application for them, fallen into desuetude; and the compiler is compelled to add, with regret, that the reader will find several instances, where the trusts reposed in these bodies have been either but partially administered or totally perverted. The account now given of these trusts, by calling the public attention to their value, may tend to revive them, and prevent a recurrence of similar neglect. Pp. 5, 6.

The idea is by no means original; but the information (so far as we remember) has never been so conveniently and so copiously condensed. It is scarcely possible for a compilation of this nature to be minutely accurate; and accordingly we perceive some very few defects, principally

omissions. But as the compiler has requested that all such may be stated privately, we abstain from any notice of them here. Like the tragedian of old, the compiler has sometimes made his institutions rather what they should be, than what they are.

When we state that the work is got up by Mr. Richard Gilbert, the highly respectable printer, we give it a more effectual commendation than by a lengthy eulogium. Mr. G.'s means of access to authentic sources, combined with his well-known diligence and zeal, are a pledge to the Public that the task has been performed faithfully. We therefore cordially recommend the book to parents.

The Visions of Patmos: a Prophetic Poem, illustrative of the Apocalypse; with an Introduction and Notes. By the Rev. THOMAS GRINFIELD, M.A. late of Trinity College, Cambridge. London, Hatchard and Son, 1827. Pp. xix. 82. Price 4s.

THIS little volume contains a collection of brief but valuable observations upon the interpretation of the prophecies of St. John, and presents to its readers a concise abridgment of the chief results of those investigations which have thrown the greatest light on the mystical darkness of the divine revelation of things yet in the womb of futurity. The idea of representing the Visions of Patmos in a series of poetical descriptions is a novel one; and we are at a loss how to characterize it. As a *poem*, it cannot of course be judged by the usual rules of critical decision. As a *version*, it is entitled to some degree of attention. And it is bare honesty to say, that Mr. Grinfield has succeeded in placing before us in correct, and frequently in nervous language, the sublime predictions of the Evangelist. The interest of the poem is injured by the continual introduction of a running comment from history; but the value of the production is thereby established. It appears to us to have been

written as a University Prize Essay, and afterwards altered. This is, however, conjecture. We beg to offer a few remarks on what seems to us to detract somewhat from the pleasure it affords on perusal. In the first place, there is so frequent a use of *triplets*, that the perpetual recurrence of them wearies the attention and tires the patience of the ear. There are also expressions too ambiguous in such a work; such as calling the Lamb (Rev. vi. 1.) "*Great Master of the Seals*." (p. 7.) Again,

In the rich contrast of its lights and lines,
Now, Providence, thy *panorama* shines!

p. 48.

Faith, from that old *infernal dragon's* maw,

p. 36.

With such *damn'd* wiles the nations she
bewitch'd.

p. 41.

are lines which require revision.

But it would savour too much of captiousness to condemn the work for these verbal defects. Mr. Grinfield's name stands too high to suffer on their account. And this volume itself (if *volume* it may be denominated) contains too much real poetry, especially in the Ode on the "*Fall of Babylon*," and in the "*Conclusion*," and exhibits too much unaffected piety of purpose and sentiment, to render him justly deserving of any thing but encouragement.

An Inquiry, what is the one true Faith, and whether, &c. London: Whitaker, Treacher, and Arnot, 1829. Pp. xxiv. 393. Price 12s.

WE believe the author of this book, (a Yorkshire layman,) whoever he may be, to be *sincere* in the expression of his belief in this interpretation of the doctrines of the Scriptures: but we fearlessly deny to him the claim of *orthodoxy*; for without reference to any particular church, his opinions on many questions, are most distinctly *heterodox*. His *abstinence* from any consideration of the *nature* of Christ, and of some other points, may mislead many as to the true belief of the author; and his quotations from Church of England divines lead others to believe, that he has a leaning that way: but as far as we can collect from the

opinions stated by him, on other subjects, we have little hesitation in classing him with *one or other* of the various sects of *Socinians*. To take up the time of our readers with any discussion on the point is unnecessary. Had there been more fairness in the avowal of his opinions, and less apparent masking of his purpose, we should, perhaps, have thought the book worth a refutation, where it is in error; but we cannot employ our pages in a debate with an anonymous writer, who avows himself to belong to no particular party, and who may shelter himself under the wing of this or that communion, as it would best suit him. It will be sufficient to justify ourselves as to the prudence of these observations, in the eyes of our friends, to state the following items collected from the work itself. On John x. 34—36, we have this note:—

Certainly Christ, by these words, *meant* to express that he had no more declared, in saying that he was the Son of God, that he was of divine nature, than the law declared the prophets, "to whom the word of God came," to be so, because they are called gods." (p. 12.)

The *eternity* of punishment in the future world is denied by our author, as not sanctioned by the Scriptures. The atonement of Christ; the conditions of salvation, viz. baptism, the Lord's Supper, charity, &c.; the working of the Holy Spirit, independent of the Scriptures; and original sin; are all stated to be doctrines contrary to the Scriptures, or uncertain of proof from them. Baptism is said to be a rite of *profession* only; and the Lord's Supper a rite of *commemoration* only: and whilst the practice of the Romish church is condemned in administering the bread only, the practice of the Church of England is also condemned for administering both the bread and the wine! There are also other inconsistencies which we cannot now find leisure to enumerate; but they are chiefly to be reconciled with the tenets of "The Book of Common Prayer," reformed according to the plan of the late Dr. Samuel Clarke, and some other Pelagian or Arian publications. The author says, he commenced his subject in ignorance;—he ends it in worse than ignorance in many points: and whether or not his

intentions were pure, he has sadly soiled his reputation as a Biblical critic by slipping into the mud of Socinian absurdity.

Sabbath Evening Minstrelsy. By the Rev. JAMES GREEN, Curate of Upton-on-Severn. London: B. Fellowes, Ludgate Street. 1828. Pp. viii. 144. Price

IT is an unthankful office, to sit in judgment on the well-meant, but weakly-executed, projects of piety and affection: and, hard-hearted as critics are said to be, their employment is no enviable one, when compelled by justice to do that which, as indifferent individuals, they would be saved from, in the exercise of a more benevolent civility. But the truth must be spoken, however unpleasant to the speaker, or however unwelcome to the hearer, when an opinion is called for.

Mr. Green appears to be an amiable and pious man: but as a poet, especially a poet who invokes "the spirit of religion," we are obliged to say, that he has little claims on our notice. Religion, at all times repulsive to those who need a recommendation, beyond itself, of its beauty and power, is not likely to be received the more readily by coming to the objector, arrayed in the tattered garment of thread-bare rhyme. Therefore, while we applaud the motive, we cannot praise the performance of Mr. Green; because there is but little in his "Minstrelsy" to recommend it, save the subjects on which he has touched; and consequently it has nothing to spare for the ornament of those subjects. It is a common mistake of the day, to think, that poetry is made acceptable, because it has a sprinkling of religion about it; or that religion is acceptable, because its precepts are enforced in verse.

The author seems to have been suffering under the pressure of domestic affliction. He has blended the name, and allusions to the virtues, of some deceased friend, "*Mary*" (whether wife, or sister, or sweetheart, we know not), with the name of his Saviour; and has alternately sung the joys of heaven, and the memory of his de-

parted friend. One line in a stanza, the concluding piece of the first part of the work (which first part consists of short poems on the various episodes in the life of the Messiah), will exemplify what we cannot farther explain.

Orif thou hast, O Harp, in these thy strains,
Wing'd my best thoughts unto the
blissful sky

Where *Mary* lives, and where my Saviour
reigns,

And warm'd my soul with heav'n and
purity,

Then sweet I'll say has been thy har-
mony:

Then rest thee, while my weary head I
fling

Upon the lap of Sleep, her pow'rs to try;
And then may *Mary* bear, on angel's
wing,

Her golden dreams, and teach thee sweeter
strains to sing.

The second part consists of pieces on the "*Works of Nature*," of which the best is "*Summer*," p. 98: and the book concludes with three series of stanzas, thus headed:—"To the "*Memory of my dear Mary*." "*Mary's Grave*."—"On the Anniversary of the Death of my dear *Mary*." They are among the least acceptable (as far as poetry goes) in all the book; which the advertisement tells us, "*was chiefly written on a Sabbath evening to beguile a lonely hour, and divert sad thoughts*." The publication is with a view "to direct to pious reflection, and excite pious feeling."

A Selection of Psalms and Hymns, adapted, in portions, for every Sunday and Festival of the Church of England. By a LAYMAN. London: Rivingtons, 1829. Pp. xiv. 251. 2s. 6d. 12mo.

THIS selection of Psalms and Hymns appears to be made with a very fair portion of correct taste, judgment and discretion; and though strictly orthodox, nothing has been excluded which, coming from what quarter it may, answers the compiler's purpose. Thus we recognise, though not acknowledged by the Editor, the styles of Heber, Watts, Cotterill, Doddridge, &c.; and discover, that at least forty

of "the Psalms and Hymns" are, if not taken from, found in, the "*Christian Psalmist*" of James Montgomery, from whose pen six or seven of them have flowed. This is as it should be; but a little more care in the choice would, we think, have rendered the selection more popular. The advertised "*Collection of Tunes*," (price 7s. 6d.), expressly adapted for this Selection, will, perhaps, tend more to the selector's object, than any thing we could say in his behalf. But, after all, he must wait the trial of time, the only infallible guide in such a case.

A Sermon on Church Establishments in General, and the Church of England in particular; preached on Sunday, Oct. 19, 1828. By the Rev. J. W. CUNNINGHAM, M.A. Vicar of Harrow. London: Hatchard and Cadell. 1828. 8vo. pp. 32.

WE are the last to deny merit where it is really due; and therefore, however we may differ in opinion from that class of preachers to which Mr. Cunningham has joined himself, we are ready to allow him full merit as the author of the Sermon before us. We are not, indeed, prepared to set our seal to every position which he has advanced; nevertheless, the Sermon is a good Sermon. It is a masterly defence of the claims which the Established Church has to the support of every Englishman; and an able appeal, more particularly in aid of the Church-Building Society, for whose benefit, in compliance with the King's command, it was preached. One word, however, as to Mr. C.'s respect for Dissenters, and his "hearty desire to co-operate with them, as friends and brothers, in all the concerns of our common Christianity" (p. 28.):—We do not much admire the peregrinations of Mr. C. at the cost of the *Church (Query Conventicle?)* Missionary Society.

A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee. Edited, with improvements

from the German works of Gesenius, by JOSIAH W. GIBBS, A.M. of the Theological Seminary, Andover, U.S. London: Howell and Stewart, 1827. 8vo. pp. 656. Price 25s.

THE merits of Gesenius as a Lexicographer are now fully appreciated in this country; and his larger Lexicon, which is a mass of Oriental learning, is now in the course of publication at Cambridge. The smaller work, abridged by himself from the larger, is well adapted to the ordinary purposes of a Student; and the few alterations and additions which Mr. Gibbs has introduced into his American edition, which has been reprinted in this country, are certainly improvements.

Village Sermons on Personal and Relative Duties, the Sacraments, &c. By the Rev. WILLIAM BISHOP, M.A. London: Rivingtons. 1828. 2 Vols. 12mo. pp. 234, 248.

TWENTY-FOUR good practical Sermons, and well adapted to the wants and the understanding of a village congregation. In the three Sermons on the Sacraments there is much earnest and impressive writing; and we are glad to see that the benefits of Mr. Bishop's pastoral labours will be extended by their circulation beyond the limits of his own flock.

IN THE PRESS.

Mr. W. Carpenter, author of the *Scientia Biblica*, &c. has in the press, in one large volume, octavo, *Popular Lectures on Biblical Criticism and Interpretation*.

Mr. W. Jones, author of the *History of the Waldenses*, &c. has in the press, a *Christian Biographical Dictionary*, comprising the lives of such persons in every country, and in every age, since the revival of Literature, as have distinguished themselves by their talents, their sufferings, or their virtues. The work may be expected to appear in the course of next month.

MISCELLANEOUS.

STATE OF DISEMBODIED SPIRITS.

MR. EDITOR,—I read with deep attention, in the late numbers of your Miscellany, the remarks of a correspondent on the state of disembodied spirits; but those remarks did not seem to carry with them such a decisive conclusion as the writer, doubtless, wished. The subject is one of deep interest, and it would be pleasing to arrive at some satisfactory knowledge upon it. The truth, therefore, is worth inquiring into; and should the state of such spirits be found to be an unconscious state, although the prepossessions of some minds may be violated, yet religion herself would gain by an argument which may be brought so effectually against one of the most essential doctrines of the Roman Church. I would, therefore, in the pure love of the truth, ask you to admit the following observations on your correspondent's papers, together with a few remarks upon the unconscious state of disembodied spirits. That I may not occupy too much of your valuable space, I will briefly point out where the arguments which your correspondent advances do not bear upon his view of the question with any convincing force.

First, he thinks that the argument of the unconsciousness of disembodied spirits, is an encouragement to sin: but if he were to look into the cause of sin, he would find it operating without the aid of any such arguments; which, if ever used, are only used as the wolf argued with the lamb.

In the next place, he says, that unaided reason is able to refute the hypothesis of the insensibility of separate spirits; but he refuses to argue from such a position. I must, however, call his attention to an argument of that kind before I conclude.

I now proceed to notice twelve positions of the writer before me, which he successively takes up as scriptural proofs of the assertion, that disembodied spirits do "live in the possession and exercise of their faculties."

1st. He (the writer of the papers in question) asks, upon the promise of eternal life (John viii. 28), "How can life be eternal, if the soul be buried between death and the resurrection in the stupidity of unconsciousness?" I shall be pardoned if I give a mild answer to this intemperate question. We are taught that eternity will be from the day of judgment. Nor can we conceive one man's eternity to be a day or two longer or shorter than another's, which will be the case if their souls be adjudged as soon as they depart from their bodies. The fact, that we are taught that there will be a day of judgment, answers the question. But the writer, who asks it, seems to be puzzled about the time which will occur between the death and resurrection of men. Now the state of the soul, in that period, can in no wise affect the promise of its eternal life at the end thereof. But is the writer, who so fears lest the soul should be all that time

buried in the stupidity of unconsciousness, assured, that what is time to our mortal perception, will be time to a disembodied spirit; or will be time in the economy of a spiritual state?

2d. "God is not the God of the dead, but of the living." (Matt. xxii. 32.) On which I remark, that the unconscious soul is a living soul.

3d. If the soul "live in the torpor of insensibility, it cannot be said to be the subject of any covenant with the Almighty." In such a state, it is answered, that the souls of Christians are under that condition of the covenant, which claims God as their Preserver. In this condition the soul is represented as sleeping. 1 Thess. iv. 14-16.

4th. That Job did not imagine that death would "fix him in a state of insensibility." But yet Job uses the figure of sleep to represent the peace which he would have found in the grave had he died an infant. (Job iii. 13.)

5th. "They shall rest in their beds, each one walking in his uprightness." (Is. lvii. 2.) In the margin of the Bible we are referred to the parallel passage, 2 Chron. xvi. 14; and we find, that the words, "resting in their beds," relate to their "lying in state." Thus the prophet describes the righteous as entering upon a state which is secure from evil; as undergoing the ceremony usual to the dead; and as departing in his uprightness unto the presence of God. St. Matthew says the saints slept.

6th. "Whence it appears that the soul of Samuel was called from a state of comfort and peace." And will not the *repose* or *sleep* of the soul, in the care of God, be a state of comfort and peace?

7th. The parable of Dives and Lazarus is next advanced, to support the position of the soul's consciousness. With Dives I have nothing to do: but Lazarus might have been in a state of unconsciousness, when seen in Abraham's bosom, for any thing that the Evangelist says to the contrary. The author of the two articles under consideration thinks, that Lazarus is represented as seated at a "festive table of spiritual intercourse," and "as enjoying the sumptuousness of a feast." In this interpretation there is too much of the Mahometan paradise. I should rather take the *ἐν τοῖς κόλποις αὐτοῦ* to represent the sleep of a deceased good man.

8th. That Moses and Elias were in a state of consciousness at the transfiguration. But as their bodies were seen, it would appear, if the sight was real, that their souls had been brought from some state, and rejoined to their bodies. How can it be proved that in such a state, the soul was conscious of "its intellectual perceptions?"

9th. There is nothing said in the Scriptures, of Lazarus, the brother of Mary and Martha, to teach us, that his soul was conscious whilst he slept, as Christ said, in the grave.

10th. The state of paradise, into which the penitent thief was assured he should go that day, is not said to be a state of active or conscious happiness.*

* *Qu.* What place of abode does the author mean, in page 702, line 8.

11th. When St. Paul was caught up into Paradise, the voice which he heard, was doubtless from a waking speaker; but who can argue from that fact, that the souls of the saints were not asleep, as the Gospel declares them to be?

12th. In the last place it is asked if St. Paul would have preferred insensibility, to the execution of dignified trusts? And I may answer, As to die under the new covenant is to sleep in Jesus, the Apostle would be content to be with Christ, let the state be what it may: being assured, as we all may be, that it is one provided by mercy and love.

On these twelve positions, I may say, that they do not bear upon the argument with that clearness and force which it demands: and if the conscious state of the disembodied spirit, be to be proved by Scripture, it must be by plainer and clearer quotations speaking more directly to the question.

In the absence of direct information in the Gospel on this subject, the next best argument would be a critical one. But I venture to say that the critical evidence is on the other side. For, if I be not mistaken, the single word (*κοιμάω*) used by Christ and two of his Apostles, in the literal sense of being dead, is never so used by the ancient writers; that word being always found in them either in a paraphrase, or joined to some other word or words, when it is meant by the figure of sleep to denote the state of death. Our blessed Lord appears to be the first who used the word without any qualification to denote the defunct state of a human being: and this remark is strengthened by the fact, that this use of the word *κοιμάω* was new to the disciples, who did not understand it literally to mean, that Lazarus was dead. John xi. 11, et seq. In the 26th verse, Christ says—"Whosoever liveth and believeth in me shall never die:" whence we may conceive, that the beautiful word which our Saviour applied to the decease of his friend, was so applied to illustrate the words of the prophet, that He (Christ) should swallow up death in victory; and also to explain the words he had previously said to the Jews—"If a man keep my saying, he shall never see death." (John viii. 51.) According to this view, we find St. Matthew and St. Paul using the word in its new literal sense, and confining it in that sense to the death of saints and of Christians: "because of the hope of the resurrection." There is nothing, therefore, in the sense of the word, as used by Christ and his Apostles, to favour the argument, that the state of sleep, into which the separated souls of men are said in the Gospel to be, (1 Thess. iv. 13,) is a state of consciousness.

Let us, in the next place, apply to reason for further light upon this interesting subject.

Whilst in this state of being, the soul is never active or conscious without the instrumentality of the body. When the body is disordered, as in some cases of mania, the faculties of the soul are also disordered, because the instrument by which it works is impaired: and when that instrument is quite inactive, as in syncope, the soul is also inactive and unconscious. Hence we know not that the soul can be conscious without the instrumentality of the body.

Now when the body dies, the spirit returns to God who gave it. In the language of the Gospel it sleeps in Jesus; and we have no authority for stating, that it will be conscious whilst separated from its instrument, the body. On the other hand, we have a right to deduce from the fact, that when the soul will again require to be conscious, the body will be restored unto it,—that the body is necessary to it as its instrument. See 1 Thess. iv. 14, "Them also which sleep in Jesus will God bring with him." And 1 Cor. xv. 44, "It is sown a natural body, it is raised a spiritual body." "So when . . . this mortal shall have put on immortality," death will be swallowed up in victory. Now when St. Paul speaks, after the manner of Christ, and says, that the saints *sleep* in Jesus, that they are *asleep*, does he mean to speak figuratively, or literally? I think we cannot depart from the simplicity of his words without unnecessary and unwarrantable violence. Many pious people take a sentimental view of the subject, and think that a state of unconsciousness, for it may be many hundred years, is a state of cold and forbidding insensibility. But they suffer their earthly feelings to throw a false light upon the scene which they would contemplate. To an unconscious soul there can be no time. The feeling, therefore, which arises from the thought is a mere sentiment, and ought to be corrected. In heaven, as the angel sware, there will be no time; the glory of the Lord will enlighten it; there will be no need of the sun; there shall be no night there: (Rev. xxi. 23—25 :) and the probability is, that what we call time here, is but a consequence of our mortal state; and after the humane instrument by which it is perceived, is disrupted, that we shall have no more consciousness of it. As there will be no time in heaven, the spiritual body cannot take cognizance of it. To think rightly of the state of the disembodied spirit is to think in faith, that it will be such a state as the wisdom and loving-kindness of God deems most proper for us.

The writer, on whose papers I have commented, says, on the authority of Leibnitz, "The soul is properly an immortal monad." We have, then, a right to argue, that it was as conscious before it inhabited the body, as it will be after such an inhabitation. But if whilst the soul had the use of an instrument of consciousness, it had no recollection of its anterior state of existence, what right have we to argue, that, without that instrument, it will be conscious in a future state? But what will consciousness be without those faculties which alone can be exercised through the instrumentality of human organs? Will monads have size and shape? and if they have, will they also have instinct to distinguish one another? Will they be able to see without eyes, to speak without tongues, or to walk without feet? Supposing the soul, in its separate state, to retain the memory (which we cannot conceive it to do without the brain), yet it would be no boon to be conscious for any length of time only of the past events of life, and to sit, if a monad can sit, and think of those toils, difficulties, and vexations, which in reality so often and so long afflicted and tormented us.

To any one who feels the burden of the flesh, who is heavy laden

and sickened with deferred hopes, the sleep in Jesus will be delightful : it would seem a necessary repose to the soul, that it might have strength to lay hold of the hope which God has set before it.

I am, &c.

A. Φ.

COINCIDENCE OF SUNDAYS AND HOLYDAYS.

MR. EDITOR,—The attention of the Clergy has of late been frequently called to the settlement of a question which the Rubrick has left undecided ; namely, *when a Holyday and a Sunday coincide, which service is to receive the preference ?* One thing is perfectly clear, which is, that, whether the omission in the Rubrick be intentional or otherwise, a discretion *must* be exercised. But with whom does this discretion reside ? I answer, with the Ordinary. The preface to the Book of Common Prayer, "concerning the service of the Church," was evidently intended to supply oversights and laxities in the Rubrick ; to determine ambiguous constructions, and to prescribe the limits of salutary discretion. In that preface I read that "forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book : the parties that so doubt, or diversely take any thing, shall ALWAYS resort to the BISHOP OF THE DIOCESE, who, by his discretion, shall take order for the quieting and appeasing of the same ; so that the same be not contrary to any thing contained in this book. And if the Bishop of the Diocese be in doubt, then may he send for the resolution thereof to the Archbishop." From this it appears that the true service in the cases now under consideration must be that, and *that only*, which is appointed by authority of the Diocesan. It would be exceedingly desirable that Bishops, aware of the difficulty, which has lately been very materially felt, and of the confusion and discordance created thereby, should, each for his own jurisdiction, exercise their discretion in this particular, and publicly communicate the result to their clergy. It might be said, perhaps, that it would be a preferable mode of determining this long litigated question, if *all* the Bishops were to promulgate their joint decision upon the subject. But this opinion is more specious than valuable. Such decision could not be binding upon succeeding Bishops. The discretion vested by the Church in the OFFICE, could never be annulled by *any* number of INDIVIDUAL OFFICERS. If, indeed the houses of convocation enjoyed their constitutional power—but why lose time in visionary suppositions ?

Although, however, every Clergyman will cheerfully obey, for conscience sake, the determination of his diocesan, still that determination must be guided by the rules of just reason and analogy. In calling, through your pages, the attention of our prelates to this point, I trust they will acquit an humble and anonymous individual of the *intention* to assume any tone inconsistent with the most perfect reliance

on their wisdom and information. I am well assured, Mr. Editor, that, so far from exhibiting any paltry impatience of apparent dictation, they will, on the contrary, weigh every opinion on the subject, not with any view to the merits of its author, but solely in regard to its own. Impressed with this opinion of the bench, which, as a clergyman, as a christian, and as a man, I cannot behold without reverence and honour, I "speak as unto wise men," and entreat them to "judge what I say."

My own opinion as to the course to be pursued, has been some time taken. Yet I have not ventured *wholly* to rely on it. On consulting, however, some good authorities, I am happy to find my independent decision universally confirmed, either by affirmation or induction. Looking backward a few numbers in your valuable publication, I meet with a letter signed "Query," relating to this very subject; and with that letter, I confess, I am entirely agreed. I have read the charge of Bishop Mant alluded to by "Query;" and the extract from Wheatly, (which, by the way, I can no where find in the work itself) and I feel quite satisfied on the subject, for the following reasons.

It seems to be a very safe and clear principle, where the letter is not to be had, to follow the spirit: when we have not the means of discovering how Caius *has* acted in any case, to deduce from his language and conduct how he *would have* acted. Let us apply this to the Book of Common Prayer. In the Rubrick prefixed to the service for the Fifth of November, we read: "If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to THIS OFFICE in its place." Whatever importance we attach as members of a nation, or of a national church, to a national dispensation, a providence referring to the CATHOLIC CHURCH OF CHRIST must surely imply more important consequences. *A fortiori*, therefore, the commemoration of such providence must be allowed every privilege granted to the celebration of an inferior event. Therefore, we may infer that the rule which our Church has pronounced to be proper in the case of a national commemoration could not have been disapproved by her in cases of even a more important description.

But, further, to shew that this is the spirit of the Church (although the above instance alone appears to me amply decisive) the Rubrick introductory to the service for the Martyrdom of King Charles I. states, "If this day shall happen to be Sunday, this form of prayer shall be used;" and that for the King's Accession reads, "If this day shall happen to be Sunday, this WHOLE office shall be used, as it followeth, ENTIRELY."

The objection of Bishop Mant to the addition of the Collect for the Sunday appears to be of no force. The learned prelate is, apparently, decided, by the term "THREE Collects;" whereas it is evident, from the cases to which he himself alludes, that the framers of the Common Prayer did not regard the number THREE of inviolable sanctity. And we see that in the service for Gunpowder Treason it is *implied* that the *general* practice of the Church is to use the Collect for the Sunday in addition to that for the Holyday: "*only*," says the Rubrick, "the Collect proper for that Sunday shall be added:" that is, although

many other additions might seem to be *warrantable*, that *only* shall be *warranted*. The *COMMAND* is express, and the implication strong. Further, when the Collect for the Sunday is not to be added, it is *EXPRESSLY* excepted, as in the service for the Martyrdom of King Charles I. where the Rubrick is, "*instead of the First Collect at Morning [or Evening] Prayer, shall these two which next follow be used.*" (Where we may remark, by the way, another violation of Bishop Mant's *triad*.) And a similar exception is made in the service for the King's Accession.

In fact, the principle of our Church seems to be, as is reasonable and proper, that the more important service should always have the precedence: to make the lesser holyday give way to the greater; as, an ordinary Sunday, for instance, to a Saint's Day; a Saint's Day to one of our Lord's Festivals, and a lesser festival of our Lord to a greater.* And this principle is plainly reduced to practice in the Rubrick introductory to the Thanksgiving for the Restoration of the Royal Family. "If this day shall happen to be Ascension Day, or Whit Sunday, the COLLECTS of this office are to be ADDED to the offices of those Festivals in their proper places: if it be Monday or Tuesday in Whitsun week, or Trinity Sunday, the Proper Psalms appointed for this day, instead of those of ordinary course, shall be also used, and the COLLECTS ADDED as before; and in all these cases the rest of this office shall be omitted: but if it shall happen to be any OTHER Sunday, this WHOLE office shall be used, as it followeth ENTIRELY. The natural inference from all this is, that, when a greater festival coincides with a less (e. g. Advent Sunday with St. Andrew's Day) the Collect of the greater festival is to be read before that of the less, and all the rest of the service is to be that of the greater. But when a festival coincides with an ordinary Sunday, the service of that festival should be wholly used.

An exception appears very properly to be made in the case where the lesson for the festival is taken from the Apocrypha. None of the lessons for our national commemorations are selected from the apocryphal writings: so that we must look elsewhere for the decision of this part of the question. It certainly appears to have been the *marked* policy of our Church, NEVER to appoint an apocryphal lesson for a Sunday. If we violate this policy, some good reason should be shewn for such violation. But what advantage can ever be gained by the substitution of an apocryphal for a canonical lesson?

From the above considerations, Mr. Editor, I conclude, that, wherever there is a collision of services, that of the more important occasion always takes the lead; the Collects alone for both are used, where there is no express exception; and an apocryphal first lesson gives place to a canonical. I give my opinion, and humbly submit it to the consideration of those who, both by personal qualifications, and the law of the Church, are competent to decide it.

Yours, &c.

RUSTICUS.

* Wheatly apud Mant. Charge, &c. p. 17, where see it fully substantiated that the service for the Saint's day, &c. is more important than that for an ordinary Sunday.

COLONIAL AND FOREIGN ORDINATION.

MR. EDITOR.—In reference to your article on Colonial and Foreign Ordination in your number for January, I entreat your permission to make some remarks, not for the sake of controversy, but of explanation. I am not aware that I misunderstood the subject on which I ventured to address you in the month of July last; and I am very certain, that I was not guilty of wilful misrepresentation. My chief object was to direct attention to Mr. Wood's pamphlet, because I thought his case a hard one. Perhaps, the difficulties which he met with, were occasioned by the novelty of the case. It is at least certain, that for much more than a year, he could not obtain permission to exercise his ministry as a Priest in his native country. I think Mr. Wood mistaken, when he considers the act 59 Geo. III. cap. 60, retrospective, and I so expressed myself; but I am not surprised that he should feel forcibly the restraints which that act imposed upon himself; and I am by no means sure, that the provisions of that act tend in any respect to the security of the Established Church.

When I assumed the signature of "a Sincere Churchman," I assumed a character to which I feel myself conscientiously entitled. I respect the Church of England most sincerely as she stands established by law—an essential part of the constitution of the realm. If it depended upon me, I would rather increase than diminish all her legal securities: but her real strength and her best security consist in that she is a pure part of the Catholic Church of Christ. I am perfectly convinced that this strength, and this security, are not increased by those supposed securities which separate her partially, or absolutely, from other branches of the Church equally pure as herself in constitution, doctrine, and worship. The Scottish Bishops were originally consecrated in England, so were those of Independent America. Their authority, therefore, in every spiritual sense is the same; and yet the law, so far as an Act of Parliament can do it, renders ordination by them a *mere nullity*, and precludes absolutely a person so ordained, whatever his qualifications may be, and whatever change of circumstances may occur, from becoming a Clergyman of the Church of England. *But he may be re-ordained*, said a lay peer, in reference to the penal statutes enacted against the Episcopalians in Scotland in 1748, *there is no law against it*. "Neither," instantly replied Sherlock, Bishop of London, "was there any law in ancient Rome against parricide: it was thought a crime impossible." Every Diocesan Bishop in England and Ireland, has it in his power to admit into orders any layman, or dissenting minister whom he finds properly qualified, and that whether he be a native of America, or of Scotland. But he is absolutely prohibited from admitting to exercise his ministry in England a person ordained in America, or in Scotland, whatever may be his qualifications and his claims, except such person impiously contrive to conceal his sacred character, and submit to re-ordination, which would not have raised him in the estimation of such men as Sherlock, Secker, and Maddox, who exerted themselves to the utmost, to prevent an exclusion so absolute from being extended to the Scottish Episcopalians in 1748. The security to the Church of England as by law established, would be quite sufficient, as great

in effect as it now is, were each Bishop empowered to take the case of any Deacon, or Priest ordained by a Bishop of another Church, who shall have obtained a *bona fide* title in his diocese, into his consideration; and having found him canonically ordained, properly qualified, and properly disposed, were he further empowered to require the usual subscriptions, to impose the usual oaths, and to admit him by a deed under his hand and seal, to the exercise of his ministry of Deacon or Priest, as the case may be. This every Bishop has it in his power to do in the case of a layman, by examining and ordaining him; and he may safely be vested with similar power in the case of a man, who as the preface to the Ordinal expresses it, *hath had formerly Episcopal ordination*, and whom therefore he cannot without impiety re-ordain.

You say, page 49, that the clause which you quote from the act 1819, extends "to ordinations by the titular Roman Catholic Bishops of Ireland, as well as to ordinations by the Roman Catholic and Protestant Bishops of foreign countries." Now, with respect to ordinations by the Roman Catholic Bishops of foreign countries, you are most manifestly wrong; and when you recollect the case of the late Dean Kirwan and others, and the more recent case of Blanco White, you will at once perceive your error. As the law now stands in England, a person ordained by a foreign Romish Bishop, renouncing the errors of Popery, is instantly received and recognised as a Minister of the Church of England. Nay, I have been assured by a respectable Irish Clergyman, that persons ordained by the titular Bishops there, are in like manner received in that part of the Church. But I will not affirm this to be fact, because I do not certainly know it. That privilege however, which is certainly extended to Papists ordained abroad, and renouncing their errors, might with at least as little risk be extended to Protestants canonically ordained, who have no errors to renounce; especially when the granting, or the refusing such privilege, will remain in the hands of those to whom the Church commits the power of ordination.

A SINCERE CHURCHMAN.

We willingly give insertion to this explanatory letter of our correspondent. We must, however, beg leave to observe on our own part, that as to the words "misunderstood and misrepresented," which were made use of by us in our former Number with reference to the exposition and application of the law extended by our correspondent to Mr. Wood's case, and which words seem rather to have been the occasion of offence;—such words were intended merely to express an error into which we then thought, and still think our correspondent had fallen, with reference to the case in question. We by no means intended by such expressions, to impute any thing like ignorance or wilful misrepresentation, but merely such a misconception as any man is liable to adopt when forming an opinion upon the effect of complex statutory enactments.

As to the merits of the question, however, upon which we appear to be at issue with our correspondent, we must beg further to observe, that nothing has been advanced by him to show us in error in the

view we took of Mr. Wood's case. And the division which we made of the subject into colonial and foreign ordinations, appears to have had the effect of eliciting more clearly the real object to which the observations of our correspondent are directed. From the letter above inserted, it now appears that his strictures are pointed to the line of policy which the legislature has compelled the Church to adopt with reference to ordinations by Bishops not within the pale of the Church of England and Ireland. With reference to colonial ordinations, to which character Mr. Wood's ordination clearly belongs, the law is clear and explicit; and, although our correspondent seems still to be by no means surprised "that Mr. Wood should feel forcibly the restraints which are imposed upon him," we think the provisions of the law in this respect are just and judicious; and as to their hardship, we may observe, they are scarcely more severe than the restraints which are imposed upon every Clergyman in England upon changing his diocese. For in strictness, no Clergyman ordained and licensed in one diocese, can remove to any other without first procuring the licence and consent of the Bishop, into whose diocese he purposes to remove. Ceasing, then, to find Mr. Wood's case applicable to form the foundation of the real object of his censure, namely, the policy of the Church with reference to what we have termed "foreign ordinations;" our correspondent has in the above letter clearly stated his sentiments; and these appear to involve the question of the expediency of repealing such parts of our statutory provisions as forbid our Bishops to recognise *Scotch* and *American* ordinations; for with reference to other episcopal ordinations, as by the Roman-Catholic Bishops, there is no express enactment forbidding their recognition; and, therefore, as noticed by our correspondent, such ordinations are recognised by our Bishops as *spiritually* good, although we apprehend,—and in this respect our former assertion was intended to be understood,—they are *legally* invalid, until the persons so ordained have taken the oaths, subscribed the declaration, and complied with the other requisites enjoined by our statute law. Upon this general question proposed by our correspondent, we must decline to enter. But it must not from this be inferred, that we entertain any doubt that the line of policy, adopted by our Church in the instance alluded to, is incapable of defence. The restrictions, imposed in 1748 and 1784 were occasioned by the political wants of the time, and were called for in order to the defence and proper protection of our own Establishment. Whether or not the hour of danger be passed away, and whether or not the removal of the restrictions in question would tend to the promotion of the real interests of the Church of Christ, is matter which will come better and more beneficially under the consideration of others. On entering upon the question of ordinations, we proposed to ourselves merely to state the law *as it is*, not to enter into a discussion as to its merits or demerits.

ON THE DEATH OF AN INFANT.

"Perpetuum mihi ver agit illachrymabilis urna,
Et commutavit sæcula; non obii."

AUSONIUS.

I.

SWEET flower! no sooner blown than blighted—
Sweet voice! no sooner heard than lost—
Young wanderer! instantly benighted—
Bright barque! scarce launched ere tempest-tost—
O! who would wail thy brief career
With lamentation's selfish tear?
O! who would stay thy upward flight
Unto thy native land of light?
Who to this world of sin and pain
Thy spotless spirit would enchain?

II.

Thou didst descend from thy bright home
A son of triumph to become—
A passing stranger, who didst stay
One moment on thy heavenward way—
To take the name and bear the sign
Of Christ the conqueror divine,
Who came, himself a houseless child,
In meek endurance, patience mild,
And bade his followers, like to thee,
Put on the robe of purity!

III.

Blest being! though a parent's tear
Bedews her infant's early bier;
Though o'er thy pale and lifeless brow
Young flowers thy earthly sisters throw;
— Emblems of what thou wast and art!
Emblems of what themselves will be!—
Though we may feel within the heart
The weakness of humanity;
And when Remembrance paints the smile
Which charmed thy mother's pangs erewhile—
The powerless trust in which did rest
Thy speechless lip upon her breast—
And those sweet visions, which but seem
The wild deceptions of a dream;
Though 'tis in vain to check the sigh
Which swells for utterance loud and high:
Yet, when that natural pang is past—
When that brief agony is o'er—
And Mercy shines supreme at last,

Reason forbids to sorrow more ;
 And Joy upon Religion's wing
 Comes down thy victory to sing,
 Who, in one short and painless breath,
 Hast triumphed over life and death!

IV.

Sweet flower! transplanted to a clime
 Where never come the blights of Time—
 Sweet voice! which now shalt join the hymn
 Of the undying Seraphim—
 Young wanderer! who hast reached thy rest,
 With everlasting glory blest—
 Bright barque! that, wrecked on life's dark sea,
 Hast anchored in eternity—
 To toils so long, so hard, as mine,
 Be such a recompense as thine!

W. B. C.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

TENTH CONSECRATED.

Gen. xxviii. 22.—“And of all that thou shalt give me, surely will I give the tenth unto thee.”

WHEN Xenophon built his temple on the banks of the Sellenus, he erected a pillar with this inscription, “These lands are consecrated to Diana. Let the possessor offer up the tenth part of the annual product in sacrifice, and out of the surplus keep the temple in repair. If he fails, the goddess will punish his neglect.” The Greeks, also, who survived the retreat, we are informed by the same author, consecrated the tenth part of their spoil to Apollo and Diana of Ephesus.—*Xenophon's Expedition of Cyrus*, Book V.

LAND MARKS.

Gen. xxi. 44, 45, 51, 52.—“Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.”

In the treaty of Nerthinsk between the Russians and Chinese, the ambassadors of the latter, according to a custom of the earliest date, raised two pillars on the spot, to determine the boundaries of the respective empires, and on them engraved the treaty.—*Pennant's View of India*, Vol. III. p. 183.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, AND SOCIETY FOR PROPAGATING THE GOSPEL.

Leicester Committee.

THE proceedings of this committee are arranged under the following heads, as far as the Society for Promoting Christian Knowledge is concerned:

LOCAL DEPOSITORIES.—These important conveniences are continued severally at Leicester, Loughborough, Melton, Harborough, Guthlaxton.

Members of the Parent Society, in the Deaneries of

Ackley.....	85
Leicester and Neighbourhood..	70
Guthlaxton	23
Framland and Goscote	57
Gartree	31
Sparkenhoe	33

—
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AMOUNT OF CIRCULATION.

	Bibs. and Testam.	Pr. Bks. and Psalms.	Tracts.
Ackley	527	450	2635
Leicester	623	1043	3309
Guthlaxton	85	120	155
Framland and Goscote.....	240	344	2373
Gartree	344	194	1150
Sparkenhoe	163	317	1748

1982 2468 11370

PAROCHIAL LIBRARIES.—To this most useful measure of the Christian Knowledge Society, there appears to be an accession of three; so that thirteen parishes in the county possess

Parochial Lending Libraries: St. Nicholas; Burbage; Croft; Melton Mowbray; Ashby de la Zouch; Cole Orton, Whitwick; St. George's, Whitwick; Seale; Barrow upon Soar; Loughborough; Charnwood Forest; Moira; Lutterworth; Claybrook; Congerstone; Packington; Worthington.

SCHOOLS.—These, which are principally National, and furnished with books from this Society, continue much as last year.

COLLECTIONS.

	£	s.	d.
Anniversary at St. Martin's, 1828	24	2	9
Harborough Collection, after Sermon by the Rev. Mr. Scarborough	17	16	8
Ashby General District Col- lection, by the Rev. Mr. Coulthard	19	1	7
Lutterworth Annual Sermon, by the Rev. Mr. Powell..	11	7	7
Melton Mowbray Collection, by the Rev. W. E. Hartopp	16	15	2½
Hinckley.....	5	0	0
	£94	3	9½

With respect to the Sister Society, for the Propagation of the Gospel in Foreign Parts, every exertion has been made, and, it is hoped, with success, to promote the desirable objects which the Society has in view.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Chichester Diocesan Committee.

AT a General Meeting of the Chichester Diocesan Committees of National Schools, and of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, assembled in the Cathedral Library, on Wednesday, 31st December, 1828; present, the Lord

Bishop in the chair; the Duke of Richmond, the Dean, Archdeacon, Precentor, and other Members of the Cathedral; the Mayor, Colonel Beecher, and twenty others of the laity and clergy:—It was moved by the Precentor of Chichester, and after an affecting address to the Meeting by

the Lord Bishop of the Diocese, carried by acclamation, that the following resolution should be entered upon the Minutes:—

Resolved—That before we conclude the business of this day, we have a duty of a most painful nature to fulfil, viz. to record, on this first opportunity, the unfeigned regret which we feel, and must long acutely feel, for the loss which the several Committees have sustained by the death of their late very active member, the Rev. Charles Pilkington. To all the Societies established in aid of the Church of England, for the diffusion of Christian knowledge, and the enforcement of Christian conduct, no man was ever more faithfully attached, no man more assiduous in his support. On the present occasion, we would more particularly notice, with our highest commendation, his indefatigable attention as a Visitor of the National Schools of this city, and the surrounding district.

With what zeal from the first institution of National Schools, he devoted all the years of his health to their general superintendence, and with what energy he laboured even in periods of sickness, to maintain and increase their usefulness, is known to all present, and has often received, as such conduct merited, our heartfelt acknowledgments.

We are convinced that the Schools within this city in particular (without undervaluing the aid of others, the benefit of whose services we hope the Schools will long continue to enjoy) are mainly indebted, for their high state of discipline, to his unremitted exertions in enforcing

upon the teachers the most strict adherence to a system which has proved itself beneficial above all others in training the minds of the infant poor to an early apprehension and steady practice of their social, civil, and religious duties. Nor can we soon forget the judgment he invariably displayed in conducting the public examinations; the happy combination of firmness of tone and kindness of purpose with which he aroused the attention, and promptly drew forth the acquirements of the young scholars; the excellent arrangement of his Questions, by which he led them on, step by step, to the highest points of Christian truth; and, above all, the affectionate earnestness he evinced to the last, in directing the application of their increasing knowledge to the advancement of their present and eternal welfare.

Books distributed since January 1, 1828:—448 Bibles, 308 Testaments, 1322 Prayer Books, 955 bound books, 493 half-bound, 5691 tracts, and 2000 spelling and script cards, at a cost of 237*l.* 19*s.* 2*d.* to the funds of the Committee, and 373*l.* 6*s.* 9*d.* to the Parent Society.

Amount of Subscriptions for 1828 received, 194*l.* 15*s.* 6*d.*

Received for books sold, 143*l.* 6*s.* 8*d.* A Donation amounting to 112*l.* 14*s.* (arising from a third of the entire receipts of the Committee) is transmitted to the Society towards supplying the loss incurred by the liberal terms on which the books are afforded to the Committee.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Bath District Society.

AFTER a sermon in the Abbey church, by the Rev. C. M. Mount, the anniversary meeting of this Society was held in the Guildhall, on Thursday, January 15th. The Report was an echo of that of the Parent Society; which being read, several resolutions were passed, and, among the rest, a recommendation for the establishment of two additional bishops' sees at Bombay and Ceylon respectively. In the course of the proceedings, it was stated by Mr. Fenwick, that

The *Christian Observer* charged this Society with being the possessors of slaves, (on an estate at Barbadoes, which was bequeathed to the Society in trust for a particular purpose,) with making use of the whip, and employing a driver to urge them to labour, and that the temporal and spiritual wants of the negroes on their estate were neglected. To these accusations relative to the treatment of the slaves the Rev. Gentleman gave a direct negative; and stated, that the whip was never used but as a means of punishment, that no driver was employed, and that the greatest

attention was paid to the negroes, more especially to their spiritual welfare; which statements, he said, were fully supported by the testimony of the governor of the island. Another accusation was made against the Society on the same subject from a source whence it could scarcely have been expected. In this, the Society was charged generally with being the possessors of slaves, and of depriving their fellow-creatures of their natural rights. Now he (Mr. Fenwick) would ask, what was the meaning of natural rights? He gave up his natural right to wander on the face of the earth as a wild beast, to steal whatever he wanted, or to murder his fellow-beings; to live in society, and enjoy its advantages; children and servants gave up their natural rights to live under the protection and obtain the support of their parents and masters; ladies gave up their natural rights, when they took a husband for better, and, too often, for worse, whom they promised to obey (*a laugh*). He knew not, then, what was meant by the natural rights of the negroes on the Society's estate. They were not dragged from their houses, and severed from their relatives and friends, but were born in a state of slavery; they were treated with kindness, and appeared to be in as comfortable a condition as the labouring classes of this country. The meeting would perhaps be astonished to hear that this accusation was contained in the Report of the Female Society in Birmingham for the Relief of Negro Slaves (*laughter*). He wished the ladies of Birmingham would take example from the ladies of this city; who, though they were at least equally zealous in devoting their time and their means to the relief of the temporal and spiritual wants of their fellow-creatures, never forced themselves to meddle in matters beyond their understandings, but left such things to the determination of more masculine minds; without lessening their own usefulness, and without lessening their character as ladies. He was inclined to believe, however, that this accusation had not originated with the ladies of Birmingham, but was owing to the injudicious selection they had made of their Reporter. If the Society were to restore these slaves to their natural rights, it would

be to restore them to ignorance and barbarism; for their natural rights would restore them to the character of wild beasts.

We have quoted these observations of Mr. Fenwick as a sufficient answer for the present to the invidious attacks which are repeatedly made against the Society on this head. The Anti-slavery Reporter for February has again asserted "the use of the driving whip" on the Codrington estates, in the face of truth and honesty; and has garbled to its own purposes the "statement" which has lately been issued by the members, in reference to these estates. With respect to the accusation of the *Christian Observer* against ourselves, (No. 325, p. 36.) that we advocate the cause of slavery as "*sanctioned by Scripture*," we deny the fact, referring to our journal for testimony against them: and having so done, we leave them to re-consider the purport of the law in Deut. xxi. 10, hoping that their future deduction from it will be less gross, less indecent, and better applied. We shall return to the Reporter next month. In the mean time we have great pleasure in informing our readers, that three bills have lately passed the legislature of Grenada: the first, abolishes all Sunday markets, after the last day of the year 1828, and appoints Thursday and Saturday as market days. The second, admits all free-born, coloured, British-born subjects to sit as petty jurors, with the same qualifications as are required from the whites. The third admits the evidence of slaves in all cases, whether civil or criminal, in the same manner as free persons: but should the prosecution, *upon their evidence alone*, be such as may lead to capital conviction, a list of slave-witnesses must be given to the defendant four days before the indictment, and the judge must certify the conviction in a special manner to the governor in council.

NATIONAL SOCIETY.

At a meeting of the General Committee in St. Martin's Vestry Room, on 4th February, 1829, the following Schools were united: Ashley, Staffordshire; St. Chad's, Shrewsbury; Lee, Kent; Linthwaite, York; Ramsey,

Isle of Man; and Usk, Monmouthshire. The grants voted were as follows:—Horndean, Hants, 25*l*.; Charterhouse Hinton, Somerset, 10*l*.; Ashley, Staffordshire, 30*l*.; and Wilsden, York, 20*l*.

BARBADOS.

Third Report of the St. Christopher's Branch Association.

THIS Committee, in presenting their Third Report, have not much additional information to communicate to that contained in the Report of the last year. From the statements of the respective Clergymen, it appears that there are upwards of 500 children in the regular course of education, besides those attached to the several Schools established on the estates. The exami-

nations of the children amply bespeak their improvement.

It appears also that a desire for religious knowledge is generally on the increase; and that although in many cases the attendance at Church is irregular, still the behaviour of those who attend is uniformly correct and attentive. The celebration of marriage also, and the administration of baptism, are considerably sought after.

Statement of the Receipts and Expenditure, from 1st Sept. 1827, to 1st Sept. 1828.

RECEIPTS.				1828. EXPENSES.			
Sept. 1.	£	s.	d.		£	s.	d.
Balance in hand	93	11	10½	Paid School Room at Old Road	43	6	8
Amount of Subscriptions received	74	8	6	Ditto at Basseterre	60	0	0
Donations from New England Corporations	130	0	0	Ditto at Deep Bay	66	0	0
Collections at the several Parishes	44	19	9	Desks, &c.	14	16	3
				Stationery	1	8	1½
				Printing	17	2	0
				School Master and Mistress at Nicholas Town	39	0	0
				This sum advanced late School Master	18	0	0
				Balance in hand	83	7	1
	£ 343	0	1½		£ 343	0	1½

BARBADOS CHARITY SCHOOL.

Report of the Committee of St. James's and St. Thomas's Parishes.

UPWARDS of two years having elapsed since the establishment of the Charity School of which they have the superintendence, the Committee feel it to be a duty incumbent on them to present to its supporters a Report of their proceedings, and of the disbursement of the sums that have been placed at their disposal.

The Legislative grant to the parishes having enabled the Vestry of St. James to provide a more commodious Parsonage house for the use of their Rector than the one he had hitherto occupied, early in 1826, the Rector of this parish (after adverting to the ineffi-

cient system pursued in educating the Children of the Poor, who, being scattered about the parish in various petty schools, and beyond the reach of his inspection, either from the incompetency or the neglect of their teachers, gained little or no improvement) recommended to the Vestry a consolidation of the Schools; and as the former Parsonage house afforded every convenience for a boarding-school, he proposed that it should be fitted up for this purpose, and that the Children of the Poor should in future be boarded and lodged, as well as clothed and educated; and as the building was

large enough to accommodate a greater number of children than the parish of St. James could furnish, with a view to extend the benefits of the institution, he recommended that the vestry of St. Thomas's parish be respectfully invited to unite in the establishment. The vestry of both parishes cordially concurring in the measure, the sum of 250*l.* per annum was voted for each for the support of the Institution. The bequest of Mr. Bryant to each parish of 20*l.* per annum for charitable uses, was also directed to be applied to the same purpose; and private subscriptions opened in both, in aid of these funds. The vestry of St. James's added also a further grant of 150*l.* for repairing and fitting up the school-house. A school committee was appointed, composed of the Rectors, the Representatives, the senior Vestrymen, and the Churchwardens of the two parishes—and a competent master having been selected in Mr. Richard P. Neblett, a liberal salary of 100*l.* per annum was granted him for teaching, and the further sum of 100*l.* per annum was allowed Mrs. Neblett for her care of the girls, and teaching them needle-work—also, for providing the children's meals, and seeing them decently served up, and for washing and mending their clothes, &c.—including also the hire of servants. The school opened the first week in May, 1826, with 15 boarders from each parish, and 4 day scholars—18 boys and 16 girls; total, 34. Of this number, with the exception of 3 who had been on the Central school, the whole were extremely ignorant: the greater part, even of the alphabet.

The proximity of the school to the church is an advantage in its situation that cannot be too highly appreciated, as it affords the children the opportunity of attending Divine Service on Sundays, both in the morning and evening. Through the kindness of the Organist, they have been taught to sing the Psalms, and they now accompany the Organ in that impressive part of the service, with an effect that is very pleasing.

Upon the death of the Master, Mr. Neblett, which occurred a few weeks after the school opened, Mrs. Neblett was appointed Mistress, and her son,

Mr. John Austin, Master, to act under her direction.

A member of the Committee visits the school once, and often twice a week, to inspect into the conduct of the master and pupils, and to rectify any abuses as they may arise. The visiting member frequently attends at the hour of dinner, when he has uniformly found a wholesome and plentiful meal provided for the children, and always decently served up. A public inspection and examination held this day, has afforded the Committee an opportunity of witnessing the good order and discipline of the school. They have remarked also, with much satisfaction, the healthiness of the children; and, what has naturally resulted from the salutary regulations as to neatness and cleanliness, the evident improvement of their general appearance and behaviour. The examination which they have just passed, has been, upon the whole, a creditable one. The greater part read tolerably well, and answered, without much hesitation, the questions proposed to them on what they were reading. The Church Catechism they all repeated with great accuracy, and many of them the answers to the questions in Crossman's Introduction. Their writing was fair; but the Committee were not altogether satisfied with the progress they had made in arithmetic, and the master was directed to be more attentive in future to that very important branch of education. The specimens of the girls' needle-work, which were exhibited, were, in the opinion of the ladies who honoured the Committee with their attendance on the occasion, all well finished—similar ones having been thought worthy of being presented as their humble offering at the Bazaar held in Bridge-town in aid of the funds of the "Ladies' Association for the Relief of the Indigent Sick and Infirm." They make and mend all their own clothes, and the greater part of those worn by the boys; and execute any orders for needle-work that may be sent them. The boys are also taught to mend their apparel, and patch their shoes. With a view to occupy advantageously their leisure hours, the Committee have directed the purchase of remnants of cloth, to

be made by the girls into cheap articles of clothing, and the money arising from the sale of these, to be expended in little rewards for good conduct; and also that the boys be taught to plait

straw for hats, and to make horse-nets. There are now on the establishment 33 boarders, and 4 day-scholars—20 girls, and 17 boys—total, 37.

Statement of Receipts and Expenditure, from March 25 1826, to March 25, 1828.

1826—7.					
To Cash received from the Churchwardens of Saint James's & Saint Thomas's Parishes .	526	10	1	$\frac{1}{2}$	
Private subscriptions collected in ditto & ditto	122	15	0		
	<u>£</u>	<u>649</u>	<u>5</u>	<u>1</u>	<u>$\frac{1}{2}$</u>
1828.					
To Balance on hand .	33	1	9	$\frac{1}{2}$	
To Cash received from the Churchwardens of Saint James's & Saint Thomas's Parishes, to date	498	13	9	$\frac{1}{2}$	
To Private Subscriptions collected in ditto and ditto	127	15	11	$\frac{1}{2}$	
	<u>£</u>	<u>659</u>	<u>11</u>	<u>6</u>	<u>$\frac{1}{2}$</u>
December 5, 1828.					
By Cash paid for Repairs of School-house, and for tables, benches, forms, press, kitchen furniture, &c.	147	13	7	$\frac{1}{2}$	
By ditto paid Mrs. Neblett for 9 months and 25 days salary	163	17	9		
By ditto paid ditto for feeding children to date, and for soup, candles, wood, starch, & blue	196	3	2		
By ditto paid for clothing, including shoes, to date . . .	97	7	5	$\frac{1}{2}$	
By ditto paid for books, slates, &c. .	11	1	4		
Balance on hand	33	1	9	$\frac{1}{2}$	
	<u>£</u>	<u>649</u>	<u>5</u>	<u>1</u>	<u>$\frac{1}{2}$</u>
By Cash paid for shingling the school	104	17	6	$\frac{1}{2}$	
By ditto paid Mrs. Neblett one year's salary	200	0	0		
By ditto paid for feeding children to date, and for candles, wood, soap, starch, blue, &c. .	243	1	4	$\frac{1}{2}$	
By ditto paid for clothing, including shoes, to date . . .	108	19	4	$\frac{1}{2}$	
By ditto paid for stationary and advertisements	2	2	2	$\frac{1}{2}$	
Balance on hand, March 25, 1828 .	0	11	0	$\frac{1}{2}$	
	<u>£</u>	<u>659</u>	<u>11</u>	<u>6</u>	<u>$\frac{1}{2}$</u>

POLITICAL RETROSPECT.

DOMESTIC.—The deepest alarm and anxiety has been excited throughout the kingdom, during the past month, by the announcement at the opening of Parliament, through the speech from the throne, that it is the intention of the Cabinet to bring in a bill for removing the disabilities under which his Majesty's Roman Catholic subjects labour, after previously putting an end to the existence of the treasonable Association formed in Ireland by persons of that persuasion. For this purpose, a bill

has passed the House of Commons, empowering the Lord Lieutenant to suppress, by his single act and authority, any meeting which may be convened, for any purpose whatever, at his own discretion, during the space of one year. This is an important and salutary measure; and although perhaps intrusting an individual with arbitrary power over the liberties of his fellow-subjects may prove a dangerous precedent, yet it must be considered that great evils require strong remedies;

and if any unwarrantable action should be committed, an appeal to Parliament in the ensuing Session will always be at the option of the sufferer. In the present instance, however, no danger of this kind can be apprehended: the Duke of Northumberland, though firm and decisive, is equally moderate and lenient; bearing that character which stands foremost throughout the world, an honest and upright English gentleman. On the arrival of this intelligence in Dublin, the Association met and dissolved itself, the members present openly congratulating each other, that the purpose for which they had combined, viz. the intimidating his Majesty's Ministers to the degree necessary to induce them to grant the demands of the Romanists, was virtually effected; but adding a declaration that they will again associate unless all their requisitions are complied with, without any compromise or security. As might well be expected, these demands have risen in proportion with their hopes of obtaining them; and now seem to aspire at nothing less than changing the established religion in Ireland. Should they succeed, how long will the country we have been accustomed to call our sister, continue to form a part of the kingdom of Great Britain?

No other business of importance besides the Catholic question has come before the House, nor indeed is there a chance that any other would be attended to. The Ministers have carefully avoided giving any clue by which the proposed securities could be even guessed, confining themselves to reiterated assurances, that when the bill is laid before the House, it will be found to contain nothing that can in the slightest degree tend to impair the religion or constitution of the country. By the constitution of Great Britain, the legislature of the kingdom must be Protestant; combined with a Protestant Church, and headed by a Protestant King; the admission therefore of Roman Catholics into the legislature must be at once subversive of such a constitution, and is certainly paving the way for a change in the two remaining component parts. The house of Brunswick reigns by this principle; and if this is now set aside it opens a door for claims from the house of Savoy.

Unless the Roman Catholic Prelate is permitted to take his seat in the House of Lords, by the side of the Protestant Bishop, they are not on equal terms. Nor is it possible that an equal participation of civil rights would satisfy the Roman Catholic; the spirit of their religion forbids such a belief. This inculcates that it is an imperative duty to subvert every institution which is not calculated to support and strengthen the Popish hierarchy; no oath or security can be binding upon its professor, because the Church can absolve him from the observance of them; and even teaches that it is unlawful to adhere to them if they should be found adverse to the advancement of the Papal Church: whilst any deception may be practised upon heretics, and deemed praiseworthy if an increase of power and influence to the Roman religion will be the fruits. But leaving all political grounds, and viewing the question in a religious light, we cannot but earnestly deprecate the introduction of the professors of an idolatrous worship to legislate for the followers of that pure religion which it has pleased the Almighty to bestow on these realms, and which has been constantly the channel through which he has poured his choicest blessings on our country, which is in itself the greatest blessing man can receive from his Maker. Since the reception of which, the empire has been raised to the highest rank among the nations; and whilst other kingdoms have been torn and desolated by the accumulated horrors of faction and war, England has been preserved from both; at home she has been tranquil and prosperous; abroad, triumphant and revered. Ireland, where alone throughout the empire the Papists remained in any numbers, has been permitted to feel the effects of either calamity, and that but in a slight degree; for in judgment God remembered mercy. We have now reason to fear, that if we reject the truth, we shall, like the Jews of old, be left to our punishment, arising, like that of the stiffnecked people, out of the crime they boasted of.

The reasons assigned for the necessity of this change of measures, are not such as carry conviction with them; the disturbed state of Ireland,

and the number of large assemblies daily meeting in various parts of it, are the principal ones; but from a document read in the House of Commons, and intended to enforce these statements, the inference may be fairly drawn, that, to say the least, they are greatly exaggerated. That country cannot, in candour, be considered as turbulent; in the most divided part of which, the county of Monaghan, the government does not find it necessary to retain a force of more than one hundred men, in a circle of fifty miles in diameter; and such appears to be the case by General Thornton's statement. And will the future tranquillity of Ireland be insured by consigning her to the guardianship of the furious demagogues who formed and headed the Catholic Association, and the fanatic and ambitious priesthood who promoted the not yet forgotten scenes of riot at Clare and Waterford, tearing asunder what had hitherto constituted one of the strongest bonds of civil society, the connexion between landlord and tenant?

Still we do not despair of seeing this great calamity averted from our country. The Duke of Cumberland has arrived in England, and taken the first opportunity of publicly declaring his firm adherence to those principles which placed his family on the throne. This declaration, which was not made without previously consulting his Majesty, and receiving his approbation, has been received as speaking the king's sentiments, and consequently produced a great effect on the House of Lords, where it was delivered. The nation at large is aroused to the strong sense of its danger, and petitions from all parts are pouring into both houses, against a measure so fraught with danger to both church and state: numerous addresses to his Majesty are in preparation, praying for an immediate dissolution of parliament, that the general sense of the nation on this momentous subject may be expressed in its election of a new one; and for the disfranchisement of the forty-shilling freeholders, that the freedom of election in Ireland may be practically rescued from the tyranny of the papal priesthood. But while we rejoice to see these indications, that the mass of

the people are awake to a true sense of their privileges, and are using every legal means in their power for preserving them, let us not forget that we must look to Him alone for deliverance in this time of danger, without whose assistance "the watchman waketh in vain;" and unite in calling upon Him continually, with increasing earnestness, to protect and guard us from the enemies of his church and people; "to turn the counsel of Ahithophel into foolishness."

It is a matter of congratulation to the country that the Archbishop of Canterbury continues firm in his opposition to all innovation, and is supported by the majority of the clergy. No body can be more interested than the clergy of the Established Church in the settlement of the Catholic question; both as regards the spiritual welfare of the people entrusted to their charge, as well as the far inferior concern of the provision made by Government for their support. For a very short period would the community rest satisfied with the additional burden which must necessarily be imposed, to enable the stipends of the Catholic priesthood to be paid from the public taxes, and it would then be transferred to the revenues of the Church. Already have the Romanists declared, that to render the state of things consistent with the true spirit of toleration, the religious profession of the incumbent ought to coincide with that of the majority of the parishioners, and their methods of deluding the weak and ignorant are too openly practised to leave any doubt that they would shortly secure numerous and increasing settlements in all parts of the kingdom.

FRANCE.—A very strong debate has taken place in the Chamber of Representatives relative to the impeachment of the late ministry for advising the King to suppress the national guards. This impeachment was begun in the last session, and a numerous party desire it should be commenced anew in the present one, whilst the remainder wish to take it up where it was then left, referring, for a precedent, to the proceedings of the English Parliament against Warren Hastings, which were continued during two successive sessions.

SPAIN.—A treaty has been concluded between this country and Great Britain relative to the payment of claims which the inhabitants of both countries make upon each other. By virtue of this treaty, the Spaniards guarantee the payment of nine hundred thousand pounds, the debt on our side amounting to less than a quarter of that sum.

ITALY.—Intelligence has been received of the death of Pope Leo XI. on the 10th of February. No information has yet reached this country as to his probable successor.

MEXICO.—A civil war with all its accumulated horrors is now raging in this country. On the 30th of Nov. the militia of the capital took possession of the general barracks, and the second day after, defeated the Governor's troops and took the city, which was immediately plundered; their fury was principally directed against foreigners and old Spaniards. Most of the latter were murdered, and their houses stripped of every thing. The amount of

plunder is estimated at from eight to ten millions of dollars. A proclamation was then issued by the Government, assuring foreigners that they will be protected, but there not being much appearance of stability in the new order of things, every one is in the greatest consternation. Private letters mention that it is generally considered probable that the Spaniards, who have long been collecting considerable naval and military forces in the Havannah, will avail themselves of this insurrection to make a descent on the coast. Should this prove a well founded surmise, it is by no means improbable that they may regain, at least, for some time, their ancient dominion over the maritime parts of the country. It is a well-known circumstance, that there exists a large and influential party in the Spanish cabinet, who deem it quite possible to regain possession of this most valuable of their ancient settlements; and whether this opinion be well or ill founded, it may very probably stimulate them to make the attempt.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH.

CHELTHENHAM.—The New Church of St. John, Cheltenham, has been consecrated by the Lord Bishop of Gloucester, and opened for Divine Service. The Sermon was preached upon the occasion by his Lordship, and the collection which was afterwards made towards defraying the expenses of furnishing the Church, amounted to above 200l.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Bloxam, R. R.	Chapl. at Milford Haven.
Craze, Joseph	Dom. Chapl. to Lord Lyttleton.
Hughes, J. W.	Dom. Chapl. to Lord Colville.
Lubbock, J.	Chapl. to the Lunatic Asylum at Norwich.
Thackeray, Elias.....	Chapl. to the Lord Lieutenant of Ireland.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Bartlett, Thomas	{ St. Mildred, R. } { & All Saints', R. }	Canterb. Kent	Canterb.	Lord Chancellor
Bond, John	Romansleigh, R.	Devon	Exeter	Sir T. D. Ackland, Bt.
Clive, Archer	Solihull, R.	Warwick	Lichfield	Earl of Plymouth
Davies, James ..	{ Windrush, V. } { with Sherborne, V. }	} Gloucest.	Gloucester.	Lord Sherborne
Downes, S.	Haltwhistle, V.			
Eyre, Lawrence ..	Hanging Eaton, P. C.	York	York	V. of Dewsbury
Foot, Lundy	Longbredy, R.	Dorset	Bristol	R. Williams, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Frowd, J. Brickenden	Letcombe Bassett, R.	Berks	Salisbury	Corp. Chr. Coll. Oxf.
Hollingsworth, N. J.	West Boldon, R.	Durham	Durham	Bishop of Durham
James, John	{ V. of Southwick, to a Prebend in the Cath. Ch. of	Northam.	Peterboro'	G. F. Lynn, Esq. Bp. of Peterborough
Jones, Thomas	Creaton, R.	Northam.	Peterb.	{ Rev. E. T. Beynon and Mrs. Beynon
Liddell, H. G.	Whickham, R.	Durham	Durham	Bishop of Durham
Messiter, Richard	{ Purse Caundle, R. & Stourton Caundle, P. C. and Bratton, it.	{ Dorset Somers.	Bristol	{ Sir R. C. Hoare, Bart. U. & G. Messiter, Esqs.
Moseley, Thomas	St. Martin's, Birmingham, R.	Warwick	Lichfield	
Mousley, William	Cold Ashby, V.	Northam.	Peterboro'	Rev. W. Mousley
Nairne, Charles	Carrington, P. C.	Chester	Chester	Earl of Stamford
New, E. P.	Northmore, P. C.	Oxford	Oxford	St. John's Coll. Oxf.
Norris, Dennis G.	{ Belaugh, R. and Scottow, V.	{ Norfolk Norfolk	Norwich	Bishop of Norwich
Prowett, John	Heigham, R.	Norfolk	Norwich	Bishop of Norwich
Richards, G. Pierce	Sampford Courtenay, R.	Devon	Exeter	King's Coll. Camb.
Rouch, Frederick	St. Mary Magd. R.	Bristol	Bristol	Marquess of Chandos
Seymour, J. Hobart	Preb. in Cath. Ch. of	Gloucest.	Gloucest.	Lord Chancellor
Sicklemore, G. W.	Milton Malsor, R.	Northam.	Peterb.	{ L. H. Petit, and J. G. Children, Esqs.
Webber, C. jun.	Canon Resident in Cath. Ch. of	Chichester	Chichester	D. & C. of Chichester
Whish, J. K.	Christ Church, P. C.	Gloucest.	Gloucest.	The Trustees

CLERGYMEN DECEASED.

On the 22d of August, 1828, on board the East India Company's Ship the *Marquis of Huntly*, the Right Reverend JOHN THOMAS JAMES, D. D. Lord Bishop of CALCUTTA.

Crowe, William	{ Alton Barnes, R. and Saxton, P. C. and Llanymynech, R. Prebend in Cath. Ch. of	{ Wilts York Denbigh	Salisbury	New Coll. Oxford Sir T. Gascoigne, Bt. St. Asaph Bp. of St. Asaph
Egerton, Hon. F. H. E. of Bridgewater	{ Middle, R. and Whitechurch, R. with Tilstock, P. C.	{ Salop	Lichfield	Earl of Bridgewater
Hudson, James	Stapleford Abbott, R.	Essex	London	Lord Chancellor
Marsh, Henry	Manuden, V.	Essex	London	Rev. H. Marsh
Mastin, John	{ Naseby, V. and Cold Ashby, V. and Dunton Bassett, V.	{ Northam. Peterboro'		{ The King Rev. W. Mousley
Michell, William	{ Compton Dundon, V. and Llantrissant, V.	{ Somerset	B. & Wells	The Prebendary
Owens, Owen	{ Llanylar, V. Preb. in Cath. Ch. of	{ Glamorg. Cardigan	Llandaff	D. & C. of Gloucester St. David's Bp. of St. David's
Parsons, Joseph	{ Penkirk, R. with Glington, R. and Holwell, R.	{ Northam. Peterb.		{ Bp. of Peterboro'
Quartley, J.	{ Ribchester, R. with Stidd, Ch. Grafton Underwood, R.	{ Bedford Lancaster	Lincoln	Mr. Radcliffe Bishop of Chester
Robinson, W. V.	{ and Irchester, V. with Wollaston, V.	{ Northam. Peterboro'		Earl of Upper Ossory F. Dickens, Esq.
Salmon, H.	Culworth, R.	Northam.	Peterboro'	Rev. W. Greenwood
Scott, William	Aldridge, V.	Stafford	Lichfield	Sir J. Scott, Bart.
Simpson, Maltby	Mickfield, R.	Suffolk	Norwich	D. Simpson, Esq.
Spurgeon, C.	{ Harpley, R. and Great Bircham, R.	{ Norfolk	Norwich	J. Spurgeon, Esq.
Walker, Charles	{ Black Notley, R. and Fellow of St. John's Coll. Cambridge	{ Essex	London	Rev. C. Wyvill

Name.	Preferment.	County.	Diocese.	Patron.
Welfitt, Samuel ..	East Theddlethorpe, V.	Lincoln	Lincoln	Joseph Alcock, Esq.
Wise, G. Furlong	Bigbury, R. and Churstow, V. with Kingsbridge, V.	Devon	Exeter	Lady Sandwich Lord Chancellor

Name.	Residence.	County.
Andrew, William	St. Austle	Cornwall
Francis, R. Clement	Fellow of Caius College, Cambridge	
Hartcup, Thomas	Dieppe	
Hassall, William	Manchester	Lancaster
Norris, B. G.	Taunton	Somerset
Shirreff, T. D.	Kennington	Surrey
Tremayne, H. Hawkins	Heligan	Cornwall
Wainewright, Abel	Cavendish Square	Middlesex

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. John Matthias Turner, M.A. of Christ Church, Prebendary of Lincoln, Rector of Winslow, Lancashire, and Examining Chaplain of the Bishop of Chester, has been nominated to the See of Calcutta, vacant by the death of the Rev. Dr. James.

Degrees conferred.

MASTERS OF ARTS.

Rev. William Palmer, Magdalen Hall.
F. Hague Greswell, Fell. of Brasenn. Coll.
Rev. Henry Freeman, Wadham Coll.
Robert Charles Dallas, Oriel Coll.
Rev. H. Weir White, Fell. of Jesus Coll.
Rev. W. S. Harris Braham, Lincoln Coll.
R. Clarke Sewell, Demy of Magd. Coll.
John Priestley, Trinity Coll.
George Dawson, Fell. of Exeter Coll.
Rev. Francis Drake, Worcester Coll.
Thomas Stokes Salmon, Brasennose Coll.
Grand Compounder.
Roger Pocklington, Exeter Coll.
Rev. John Day, Exeter Coll.

BACHELORS OF ARTS.

John Johnes, Brasenn. Coll. Grand Comp.
John Mills, St. Edmund Hall.
Henry Roberts, St. Edmund Hall.
Charles Elliott, St. Edmund Hall.
John Hill, Brasennose Coll.
John Phelps, Jesus Coll.
Thomas Shann, Scholar of University Coll.
Henry Cox Morrell, Christ Church.
Robert S. Holford, Oriel Coll.
John J. Scott, Exeter Coll. Grand Comp.
Henry Vaughan, Schol. of Worcester Coll.
William Nash Snowe, Worcester Coll.
Thomas Page, Magdalen Hall.
Frederick Powell, Christ Church.
William Phillips Vyner, University Coll.
Charles Winsor, Wadham Coll.
Lord Harry George Vane, Oriel Coll.
Grand Comp.
Richard Barneby, Brasennose Coll.
John Wilson, Wadham Coll.
Henry Dyke, Wadham Coll.
Christopher William Puller, Christ Church.
Clement Madely Newbold, Brasenn. Coll.
George Docker Grundy, Brasennose Coll.

CAMBRIDGE.

PRIZES.

The late Dr. Smith's Annual Prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, have been adjudged to Mr. Cavendish, of Trinity

College, and Mr. Philpott, of Catharine Hall, the second and first Wranglers.

ELECTIONS.

The Rev. Edward Baines, M.A. Fellow of Christ College on the foundation of

Sir John Finch and Sir Thomas Baines, has been elected a Foundation Fellow of that Society.

Hensley Wedgwood, Esq. M.A. of Christ College, has been elected a Fellow of that Society on the foundation of Sir John Finch and Sir Thomas Baines.

Andrew Amos, Esq. M.A. formerly Fellow of Trinity College, has been appointed to the Auditorship of that Society, vacant by the promotion of Sir James Parke to the Bench.

The Syndicate appointed to take into consideration the practice of Degrading in the University, have made the following report to the Senate:—

Conceiving the practice of *Degrading without any limitation* to be liable to abuse, they recommend to the Senate the adoption of the following regulations:—

1. That from and after the tenth day of October, 1830, no person, who has degraded, be permitted to become a Candidate for University Scholarships or any other Academical Honors during his Undergraduateship, or for Honors in the Mathematical Tripos, unless he shall previously have obtained special permission for so doing from a Syndicate hereafter to be appointed for that purpose.

2. That this Syndicate do consist of the Vice-Chancellor, the Public Orator, the Greek Professor, and the two Moderators for the time being, who shall be invested with full power to examine into the cases of applicants for permission to become candidates for Honors after they have degraded, and to grant or withhold such permission, as they may think proper.

3. That this Syndicate do meet on a certain day in October in each year, of which notice is to be given by the Vice-

Chancellor, for the purpose of taking into consideration the cases of applicants; and that all applications be made in writing by the Tutor of the person or persons making such application, accompanied with certificates of ill health, or such other certificates as he may consider necessary.

Degrees conferred.

DOCTOR IN DIVINITY,

(By Royal Mandate.)

Rev. William Hodge Mill, M.A. Trin. Coll. Principal of Bishop's College at Calcutta.

HONORARY MASTER OF ARTS.

Hon. John Charles Dundas, Trinity Coll. son of Lord Dundas.

MASTERS OF ARTS.

George Coster, St. John's Coll. Archdeacon of Newfoundland.

Frederick Grant, St. John's Coll.

William H. Ricketts Bayley, St. John's Coll.

Francis Offley Martin, Fell. of Caius Coll.

John Streatfield, Christ Coll.

BACHELOR OF ARTS.

John Mainwaring, Caius Coll.

Philip Whitcombe, B.A. of Brasenose College, Oxford, has been admitted *ad eundem* of this University.

MARRIED.

The Rev. Henry Venn, B.D. Fellow of Queen's Coll. and Perpetual Curate of Drypool, Yorkshire, to Martha, daughter of the late Nich. Sykes, Esq. of Swanland.

NOTICES TO CORRESPONDENTS.

The works mentioned by a "Staffordshire Curate," and one of those by a "Lay Subscriber," are under review. The other may possibly be examined. We thank our latter friend for the list of Preferments, and hope that the favour will be occasionally repeated.

We are always glad to hear from "B. B. P."

"J. M." has our thanks. His communication shall be attended to.

"A Clergyman and a Tory" came too late.

"W. V." has been received.

Next month we shall endeavour to meet the wishes of "W. M."